THE BOOK OF Common Prayer,

And Administration of the

SACRAMENTS,

AND OTHER

Rites and Ceremonies of the CHURCH,

According to the Use of the

Church of England;

Together with the

Psalter or Psalms of DAVID,

Pointed as they are to be Sung or Said in Churches:

AND THE

FORM and MANNER OF

Making, Ordaining, and Consecrating of

BISHOPS, PRIESTS, and DEACONS.

LONDON,

Printed by *Charles Bill*, and the Executrix of *Thomas Newcomb*, deceas'd; Printers to the Queens most Excellent Majesty. MDCCVI.

THE BOOK OF COMMON PRAYER,

And Administration of the SACRAMENTS,

The Contents of this BOOK.

1 THE Acts for the Uniformity of Common Prayer.
2 The Preface.
3 Concerning the Service of the Church.
4 Concerning Ceremonies.
5 The Order how the Pſalter is appointed to be read.
6 The Order how the reſt of the Holy Scripture is appointed to be read.
7 A Table of Proper Leſſons and Pſalms.
8 Tables and Rules for the Feaſts and Faſts throughout the whole Year.
9 The Kalendar, with the Table of Leſſons.
10 The Order for Morning Prayer.
11 The Order for Evening Prayer.
12 The Creed of Saint *Athanaſius*.
13 The Litany.
14 Prayers and Thankſgivings upon ſeveral Occaſions.
15 The Collects, Epiſtles and Goſpels, to be uſed at the Miniſtration of the Holy Communion throughout the Year.
16 The Order of the Miniſtration of the Holy Communion.
17 The Order of Baptiſm, both Publick and Private.
18 The Order of Baptiſm for thoſe of riper Years.
19 The Catechiſm, with the Order for Confirmation of Children.
20 The Form of Solemnization of Matrimony.
21 Viſitation of the Sick, and Communion of the Sick.
22 The Order for the Burial of the Dead.
23 Thankſgiving for Women after Childbearing.
24 A Commination, or Denouncing of Gods anger and judgments againſt Sinners.
25 The Pſalter.
26 The Order of Prayers to be uſed at Sea.
27 The Form or Manner of Ordaining Biſhops, Prieſts, and Deacons.
28 A Form of Prayer with Thankſgiving for the Fifth Day of *November*.
29 A Form of Prayer with Faſting for the Thirtieth Day of *January*.
30 A Form of Prayer with Thankſgiving for the Nine and twentieth Day of *May*.
31 A Form of Prayer with Thankſgiving for the Eighth Day of *March*.

BRITISH MUSEUM

LONDON,
Printed by Charles Bill, and the Executrix of Thomas Newcomb, deceas'd; Printers to the Queens moſt Excellent Majeſty. MDCCVI.

AN ACT FOR THE UNIFORMITY OF COMMON PRAYER, AND SERVICE IN THE CHURCH, And Administration of the SACRAMENTS,

PRIMO ELIZ.

Where at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform Order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, Intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of *England*, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King Edward the Sixth, Intituled, An Act for the Uniformity of Common Prayer, and Administration of the Sacraments; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming: and, That the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand and be, from and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this Statute; Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all and singular Ministers in any Cathedral or Parish Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bounden to say and use the Matens, Evensong, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all their Common and open Prayer, in such Order and Form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and

An Act for Uniformity

sixth year of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Person, Vicar, or other whatsoever Minister, that ought or should sing or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of Saint John Baptist next coming, refuse to use the said Common Prayers, or to Minister the Sacraments in such Cathedral or Parish-Church, or other places, as he should use to minister the same, in such order and form as they be mentioned and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form or Manner of Celebrating of the Lords Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other open Prayers, then is mentioned and set forth in the said Book, [Open Prayer in, and throughout this Act, is meant that Prayer which is for other to come unto, or hear, either in Common Churches, or private Chappels, or Oratories commonly called the Service of the Church] or shall preach, declare, or speak any thing in the derogation or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted according to the Laws of this Realm, by Verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; he shall lose and forfeit to the Queens Highness, her Heirs and Successors, for his first offence, the profit of all his Spiritual Benefices or Promotions, coming or arising in one whole year next after this conviction: And also that the person so convicted, shall for the same offence suffer Imprisonment by the space of Six months, without Bail or Mainprise: And if any such person once convict of any offence concerning the Premisses, shall after his first conviction eftsoons offend, and be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer Imprisonment by the space of one whole year, and also shall therefore be deprived ipso facto of all his Spiritual Promotions; and, That it shall be lawful to all Patrons or Donors of all and singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the person and persons so offending, were dead: and, That if any such person or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premisses the third time, and shall be thereof in form aforesaid lawfully convicted; That then the person so offending, and convicted the third time, shall be deprived ipso facto of all his Spiritual Promotions, and also shall suffer Imprisonment during his life: And if the person that shall offend, and be convict in form aforesaid, concerning any of the Premisses, shall not be Beneficed, nor have any Spiritual Promotion; That then the same person so offending, and convict, shall for the first offence suffer Imprisonment during one whole year next after his said conviction, without Bail or Mainprise: And if any such person not having any Spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the Premisses, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer Imprisonment during his life.

And it is Ordained and Enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of Saint John Baptist next coming, shall in any Enterlude, Play, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open Fact, Deed, or by open Threatnings compel, or cause, or otherwise procure or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chappel, or in any other place, to sing or say any Common or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form then is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church or Chappel, or any other place, to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form aforesaid, shall forfeit to the Queen our Soveraign Lady, her heirs and successors, for the first offence an hundred marks: And if any person or persons, being once convict of any such offence, eftsoons offend again any of the last recited offences, and shall in form aforesaid be thereof lawfully convict; That then the same person so offending and convict, shall for

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the second offence forfeit to the Queen our Sovereign Lady, her heirs and Successors, four hundred marks: And if any person, after he in form aforesaid, shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict; That then every person so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer Imprisonment during his life: And if any person or persons that for his first offence concerning the Premisses, shall be convict in form aforesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction; That then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer Imprisonment by the space of six months without Bail or Mainprise: And if any person or persons, that for his second offence concerning the Premisses shall be convict in form aforesaid, do not pay the said sum to be paid by vertue of his conviction, and this Statute, in such manner and form as the same ought to be paid, within six weeks next after his said second conviction; That then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer Imprisonment during twelve months without Bail or Mainprise: and, That from and after the said Feast of the Nativity of Saint John Baptist next coming, all and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday and other Days ordained and used to be kept as holy Days, and then and there to abide orderly and soberly during the time of the Common Prayer, Preachings, or other Service of God there to be used and ministred, upon pain of punishment by the Censures of the Church; and also upon pain, that every person so offending, shall forfeit for every such offence Twelve pence, to be levied by the Church-wardens of the Parish where such offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands, and Tenements of such Offender by way of Distress.

And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholsom Law. And for their authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiastical Jurisdiction, as well in places exempt, as not exempt, within their Dioceses, shall have full power and authority by this Act to reform, correct and punish by Censures of the Church, all and singular persons which shall offend within any of their Jurisdictions or Dioceses, after the said Feast of the Nativity of St. John Baptist next coming, against this Act and Statute: Any other Law, Statute, Privilege, Liberty, or Prohibition heretofore made, had, or suffered to the contrary not withstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assise, shall have full power and authority in every of their open and general Sessions, to enquire, hear and determine all and all manner of offences that shall be committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any person being Indicted before them of Treason, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, join and associate himself by vertue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and general Sessions to be holden in any place within his Dioceis, for and to the enquiry, hearing and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services, shall at the costs and charges of the Parishioners

of

An Act for Uniformity

of every Parish, and Cathedral Church, be attained and gotten before the said Feast of the Nativity of Saint John Baptist next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof Indicted at the next General Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bayliffs, and other Head-Officers of all and singular Cities, Boroughs, and Towns-corporate within this Realm, Wales, and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and authority by virtue of this Act, to enquire, hear and determine the offences aforesaid, and every of them yearly, within fifteen days after the Feasts of Easter and Saint Michael the Archangel, in like manner and form, as Justices of Assise, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full power and authority by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction at any other time and place, to take accusations and Informations of all and every the things above mentioned, done, committed or perpetrated within the limits of their Jurisdictions and Authority, as to punish the same by Admonition, Excommunication, Sequestration, or Deprivation, and other Censures, and Process, in like form as heretofore hath been used in like cases by the Queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever person offending in the Premisses, shall for the offence, first receive punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries Seal, shall not for the same offence eftsoons be convicted before the Justices; and likewise receiving for the said offence punishment first by the Justices, he shall not for the same offence eftsoons receive punishment of the Ordinary; Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof, shall be retained and be in use, as were in this Church of England by the Authority of Parliament in the second year of the Reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal of England for Causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countreys, shall from henceforth be utterly void and of none effect.

AN ACT FOR THE UNIFORMITY OF PUBLICK PRAYERS, AND

Administration of Sacraments, and other Rites and Ceremonies: And for Establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of *England*.

XIV. CAROL. II.

WHereas in the first year of the late Queen Elizabeth there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of *England*, and enjoyned to be used by Act of Parliament holden in the said first year of the said late Queen, Entituled, An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments, very comfortable to all good people desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the Hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Obstinately abstain, and refuse to come to their Parish Churches and other publick Places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other Days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy Troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: For prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present Distempers, which the unhappiness of the Time hath contracted, the Kings Majesty (according to his Declaration of the Five and twentieth of October, One thousand six hundred and sixty) granted his Commission under the Great Seal of England to several Bishops

and

and other Divines, to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer; and afterwards the Convocations of both the Provinces of Canterbury & York, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making and Consecrating of Bishops, Priests, and Deacons; And that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in Writing, for his further allowance or confirmation; Since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in Writing, in one Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: All which his Majesty having duly Considered, hath fully approved and allowed the same, and recommended to this present Parliament, That the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions which have been so made and presented to his Majesty by the said Convocations, be the Book which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of Eaton and Winchester, and in all Parish-Churches and Chappels within the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and by all that Make, or Consecrate Bishops, Priests, or Deacons, in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, then an Universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm may certainly know the Rule to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be Made, Ordained, and Consecrated;

Be it Enacted by the Kings most Excellent Majesty, by the Advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book annexed and joyned to this present Act, And Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons: and, That the Morning and Evening Prayers therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath and enjoyeth any Ecclesiastical Benefice or Promotion within this Realm of England, or places aforesaid, shall in the Church, Chappel, or Place

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of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred fifty and two, openly, publickly, and solemnly Read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed in these words, and no other;

I *A. B.* Do here declare my unfeigned assent, and consent to all and every thing contained and prescribed in, and by the Book Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter, or Psalms of* David, *Pointed as they are to be sung, or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*;

And, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the Place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one month after such Impediment removed, shall ipso facto be deprived of all his Spiritual Promotions: And that from thenceforth it shall be lawful to and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present, or collate to the same, as though the person or persons so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice or Promotion within this Realm of England and Places aforesaid, shall in the Church, Chappel, or place of Publick Worship belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day, openly, publickly, and solemnly read the Morning and Evening Prayers appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly and publickly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the Form before appointed: and, That all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one month after such Impediment removed, shall ipso facto be deprived of all his said Ecclesiastical Benefices and Promotions; and, That from thenceforth it shall and may be lawful to and for all Patrons and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the Place) shall once (at the least) in every month openly and publickly Read the Common Prayers and Service in and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish Church or Chappel of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the Poor of the Parish for every offence, upon conviction by confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby impowered to Administer) and in

default of payment within ten days, to be levied by Distress, and Sale of the Goods and Chattels of the Offender, by the Warrant of the said Justices, by the Churchwardens, or Overseers of the Poor of the said Parish, rendring the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every Schoolmaster keeping any publick or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor or Schoolmaster, who upon the First day of May, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture or School; or shall Instruct or Teach any Youth as Tutor or Schoolmaster, shall before the Feast-day of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty two, or at or before his or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, Scilicet,

I *A. B.* Do declare that it is not lawful upon any pretence whatsoever to take Arms against the King, and that I do abhor that Traiterous Position of taking Arms by his Authority against his Person, or against those that are Commissionated by him; And that I will conform to the Liturgy of the Church of *England*, as it is now by Law established. And I do declare that I do hold there lies no Obligation upon me, or on any other person, from the Oath commonly called the *Solemn League and Covenant*, to endeavour any change, or Alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocess, by every other person hereby enjoyned to subscribe the same, upon pain that all and every of the persons aforesaid, failing in such Subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and ipso facto deprived of the same; and, That every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture and School, shall be void, as if such person so failing were naturally dead.

And if any Schoolmaster or other person, Instructing or Teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall Instruct or Teach any Youth, as a Tutor or Schoolmaster, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess, according to the Laws and Statutes of this Realm, (for which he shall pay Twelve pence only) and before such Subscription and Acknowledgment made as aforesaid; Then every such Schoolmaster and other, Instructing and Teaching as aforesaid, shall for the first offence suffer three months Imprisonment without Bail or Mainprize; and for every second and other such offence shall suffer three months

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Imprisonment without Bail, or Mainprise, and also forfeit to his Majesty the sum of Five pounds.

And after such Subscription made, every such Parson, Vicar, Curate and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Dioces, (who are hereby enjoyned and required upon demand, to make and deliver the same) and shall publickly and openly read the same, together with the Declaration, or Acknowledgment aforesaid, upon some Lords day within three months then next following, in his Parish-Church where he is to Officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place respectively, and shall be utterly disabled, and ipso facto deprived of the same: and That the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always, That from and after the Twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgment so to be subscribed and read, these words following, Scilicet,

AND I do declare that I do hold there lies no Obligation upon me, or on any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change or alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;

So as none of the persons aforesaid shall from thenceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgment.

Provided always, and be it Enacted, That from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred fifty and two, no person who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint Bartholomew be Ordained Priest, or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; but shall be utterly disabled, and ipso facto deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moiety thereof to the Kings Majesty, the other moiety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole year next following.

Provided, That the Penalties in this Act shall not extend to the Forreiners or Aliens of the Forein Reformed Churches allowed, or to be allowed by the Kings Majesty, his Heirs and Successors in England.

Provided always, That no Title to confer, or present by lapse, shall accrue by any avoidance, or deprivation ipso facto by vertue of this Statute, but after six months after notice of such voidance, or deprivation given by the Ordinary to the Patron, of such sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by vertue of this Act.

An Act for Uniformity

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chapel, or other publick place of or in any Colledge or Hall in either of the Universities, the Colledges of Westminer, Winchester, or Eaton; or any of them, other then what is prescribed and appointed to be used in and by the said Book; and, That the present Governor, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of Westminster, Winchester, and Eaton, within one month after the Feast of St. Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two: And every Governor or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed within one month next after his Election, or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chapel, or other publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the Thirteenth year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and, That all such Governors, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the year (not having a lawful impediment) openly and publickly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other Publick place of the same Colledge or Hall, upon pain to lose and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six months, by the Visitor or Visitors of the same Colledge or Hall; And if any Governor or Head of any Colledge or Hall, suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of six months next after such Suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid: then such Government or Headship shall be ipso facto void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapels or other Publick places of the respective Colledges and Halls in both the Universities, in the Colledges of Westminster, Winchester, and Eaton, and in the Convocations of the Clergies of either Province, in Latine; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to Preach or Read any Sermon or Lecture in any Church, Chapel, or other place of Publick Worship within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first approved and thereunto licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualties, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned assent to the same; and, That every person and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to Preach upon any day of the week in any Church, Chapel, or place of Publick Worship within this Realm of England, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his assent unto and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; and also shall upon the first Lecture day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly read the Common Prayers and Service in and by the said Bwk appointed to be read for that time of the day at which the said Lecture or Sermon is to be preached; and after such reading thereof, shall

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openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel, or place of Publick Worship, until such time as he and they shall openly, publickly, and solemnly read the Common Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always That if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence, the person and persons so offending, shall suffer three months imprisonment in the Common Goal without Bail or Mainprise, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending to the Goal of the County, City or Town-corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly read by some Priest or Deacon, in the Church, Chapel, or place of Publick Worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be Preached; and, That the Lecturer then to Preach, shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the Publick University Sermon or Lecture; but that the same Sermons and Lectures may be preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer, and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches, and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, shall at the cost and charges of the Pa-

An Act for Uniformity

Parishioners of every Parish-Church, and Chapelry, Cathedral Church, Colledge and Hall, be attained and gotten before the Feast-day of Saint Bartholomew, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish, or Chapelry, Cathedral Church, Colledge, and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, Saint Davids, Asaph, Bangor, and Landaff, and their Successors, shall take such order among themselves, for the souls health of the flocks committed to their Charge within Wales, that the Book hereunto annexed be truly and exactly Translated into the British or Welsh Tongue, and that the same so Translated, and being by them, or any three of them at the least, viewed, perused and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish Church, and Chappel of Ease in the said respective Dioceses, and places in Wales, where the Welsh is commonly spoken or used, before the First day of May, One thousand six hundred sixty five; and, That from and after the Imprinting and Publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales, within the said Dioceses where the Welsh Tongue is commonly used, in the British or Welsh Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the English Tongue, differing nothing in any Order or form from the said English Book; for which Book, so Translated and Imprinted, the Church-wardens of every the said Parishes shall pay out of the Parish money in their hands for the use of the respective Churches, and be allowed the same on their Account; and, That the said Bishops and their Successors, or any three of them at the least, shall set and appoint the price for which the said Book shall be sold; And one other Book of Common Prayer in the English Tongue shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welsh is to be had, by force of this Act, before the First day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places within the said Churches, that such as understand them, may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales, where the English Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed, may be safely kept, & perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church, within England and Wales, shall at their proper costs and charges, before the Twenty fifth day of December, One thousand six hundred sixty and two, obtain under the Great Seal of England a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; Which said Books, and every one of them so exemplified under the Great Seal of England,

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as aforesaid, shall be deemed, taken, adjudged and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of Consent touching true Religion, is in these words following, viz.

THat the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King *Edward* unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force, is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the said Six and thirtieth Article) unto the Book containing the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the Form and Manner of Ordaining, and Consecrating Bishops, Priests, and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

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THE PREFACE.

IT hath been the Wiſdom of the Church of *England*, ever ſince the firſt compiling of Her Publick Liturgy, to keep the mean between the two Extreams, of too much Stiffneſs in refuſing, and of too much Eaſineſs in admitting any variation from it. For, as on the one ſide common Experience ſheweth, that where a change hath been made of things adviſedly eſtabliſhed (no evident neceſſity ſo requiring) ſundry Inconveniences have thereupon enſued; and thoſe many times more, and greater then the Evils that were intended to be remedied by ſuch change: So on the other ſide, the particular Forms of Divine Worſhip, and the Rites and Ceremonies appointed to be uſed therein, being things in their own nature indifferent, and alterable, and ſo acknowledged; it is but reaſonable, that upon weighty and important Conſiderations, according to the various exigency of Times and Occaſions, ſuch changes and alterations ſhould be made therein, as to thoſe that are in place of Authority ſhould from time to time ſeem either neceſſary or expedient. Accordingly we find, that in the Reigns of ſeveral Princes of bleſſed memory ſince the Reformation, the Church, upon juſt and weighty Conſiderations Her thereunto moving, hath yielded to make ſuch alterations in ſome particulars, as in their reſpective Times were thought convenient: Yet ſo, as that the main Body and Eſſentials of it (as well in the chiefeſt Materials, as in the Frame and Order thereof) have ſtill continued the ſame unto this day, and do yet ſtand firm and unſhaken, notwithſtanding all the vain attempts, and impetuous aſſaults made againſt it by ſuch men as are given to change, and have always diſcovered a greater regard to their own private Fancies and Intereſts, then to that Duty they owe to the Publick.

By what undue means, and for what miſchievous purpoſes the uſe of the Liturgy (though enjoyned by the Laws of the Land, and thoſe Laws never yet repealed) came, during the late unhappy Confuſions, to be diſcontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majeſties happy Reſtauration it ſeemed probable, that, amongſt other things, the uſe of the Liturgy alſo would return of courſe (the ſame having never been legally aboliſhed) unleſs ſome timely means were uſed to prevent it; thoſe Men, who under the late uſurped Powers had made it a great part of their buſineſs to render the people diſaffected thereunto, ſaw themſelves in point of Reputation and Intereſt concerned (unleſs they would freely acknowledge themſelves to have erred, which ſuch Men are very hardly brought to do) with their utmoſt endeavours to hinder the reſtitution thereof. In order whereunto divers Pamphlets were publiſhed againſt the Book of *Common Prayer*, the old Objections muſtered up, with the addition of ſome new ones more then formerly had been made, to make the number ſwell. In fine, great Importunities were uſed to his Sacred Majeſty, that the ſaid Book might be Reviſed, and ſuch Alterations therein, and Additions thereunto made, as ſhould be thought requiſite for the eaſe of tender Conſciences: Whereunto his Majeſty, out of his pious Inclination to give ſatisfaction (ſo far as could be reaſonably expected) to all his Subjects of what Perſwaſion ſoever, did graciouſly condeſcend.

In which Review we have endeavoured to obſerve the like Moderation, as we find to have been uſed in the like caſe in former Times. And therefore of the ſundry Alterations propoſed unto us, we have rejected all ſuch as were either of dangerous conſequence (as ſecretly ſtriking at ſome eſtabliſhed Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Chriſt) or elſe of no conſequence at all, but utterly frivolous and vain. But ſuch Alterations as were tendred to us (by what perſons, under what pretences, or to what purpoſe ſoever ſo tendred) as ſeemed to us in any degree requiſite or expedient, we have willingly, and of our own accord aſſented unto: Not enforced ſo to do by any ſtrength of Argument, convincing us of the neceſſity of making the ſaid Alterations: For we are fully perſwaded in our judgments (and we here profeſs it to the World) that the Book,

The Preface.

Book, as it ſtood before eſtabliſhed by Law, doth not contain in it any thing contrary to the Word of God, or to ſound Doctrine, or which a godly man may not with a good conſcience uſe and ſubmit unto, or which is not fairly defenſible againſt any that ſhall oppoſe the ſame; if it ſhall be allowed ſuch juſt and favourable Conſtruction as in common Equity ought to be allowed to all Humane Writings, eſpecially ſuch as are ſet forth by Authority, and even to the very beſt Tranſlations of the holy Scripture it ſelf.

Our general Aim therefore in this Undertaking was, not to gratifie this or that Party in any their unreaſonable Demands; but to do that, which to our beſt underſtandings we conceived might moſt tend to the preſervation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Publick Worſhip of God; and the cutting off occaſion from them that ſeek occaſion of cavil, or quarrel againſt the Liturgy of the Church.

And as to the ſeveral Variations from the former Book, whether by Alteration, Addition, or otherwiſe, it ſhall ſuffice to give this general account, That moſt of the Alterations were made, either firſt, or the better direction of them that are to Officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or ſecondly, for the more proper expreſſing of ſome words or phraſes of ancient uſage, in terms more ſutable to the Language of the preſent times, and the clearer explanation of ſome other words and phraſes, that were either of doubtful ſignification, or otherwiſe liable to miſconſtruction: Or thirdly, for a more perfect rendring ſuch portions of holy Scripture, as are inſerted into the Liturgy; which, in the Epiſtles and Goſpels eſpecially, and in ſundry other places, are now ordered to be read according to the laſt Tranſlation: And that it was thought convenient, that ſome Prayers and Thankſgivings, fitted to ſpecial Occaſions, ſhould be added in their due places; particularly for thoſe at Sea, together with an Office for the Baptiſm of ſuch as are of riper years; which, although not ſo neceſſary when the former Book was compiled, yet by the growth of *Anabaptiſm*, through the licentiouſneſs of the late Times crept in amongſt us, is now become neceſſary, and may be always uſeful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who ſhall deſire a more particular account of the ſeveral Alterations in any part of the Liturgy, ſhall take the pains to compare the preſent Book with the former; we doubt not but the reaſon of the change may eaſily appear.

And having thus endeavoured to diſcharge our Duties in this weighty Affair, as in the ſight of God, and to approve our ſincerity therein (ſo far as lay in us) to the Conſciences of all men; although we know it impoſſible (in ſuch variety of Apprehenſions, Humours, and Intereſts, as are in the world) to pleaſe all; nor can expect that men of factious, peeviſh, and perverſe ſpirits ſhould be ſatisfied with any thing that can be done in this kind by any other then themſelves: Yet we have good hope, that what is here preſented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be alſo well accepted and approved by all ſober, peaceable, and truly conſcientious Sons of the Church of *England*.

C ¶ Concern-

¶ Concerning the SERVICE OF THE CHURCH

THere was never any thing by the wit of man ſo well deviſed, or ſo ſure eſtabliſhed, which in continuance of time, hath not been corrupted: As among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The firſt original and ground whereof, if a man would ſearch out by the ancient Fathers, he ſhall find, that the ſame was not ordained but of a good purpoſe, and for a great advancement of godlineſs. For they ſo ordered the matter, that all the whole Bible, (or the greateſt part thereof) ſhould be read over once every year; intending thereby, that the Clergy, and eſpecially ſuch as were Miniſters in the Congregation, ſhould (by often reading and meditation in Gods Word) be ſtirred up to godlineſs themſelves, and be more able to exhort others by wholſom Doctrine, and to confute them that were Adverſaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But theſe many years paſſed, this godly and decent Order of the ancient Fathers hath been ſo altered, broken, and neglected, by planting in uncertain Stories and Legends, with multitude of Reſponds, Verſes, vain Repetitions, Commemorations and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the reſt were unread. And in this ſort the Book of *Iſaiah* was begun in *Advent*, and the Book of *Geneſis* in *Septuageſima*; but they were only begun, and never read thorough: After like ſort were other Books of holy Scripture uſed. And moreover, whereas S. *Paul* would have ſuch Language ſpoken to the people in the Church, as they might underſtand, and have profit by hearing the ſame; the Service in this Church of *England* theſe many years, hath been read in *Latin* to the people, which they underſtand not; ſo that they have heard with their ears only, and their heart, ſpirit, and mind have not been edified thereby. And furthermore, notwithſtanding that the ancient Fathers have divided the Pſalms into ſeven portions, whereof every one was called a *Nocturn*: Now of late time, a few of them have been daily ſaid, and the reſt utterly omitted. Moreover, the number and hardneſs of the Rules called the *Pie*, and the manifold changings of the Service was the cauſe, that to turn the Book only was ſo hard and intricate a matter, that many times there was more buſineſs to find out what ſhould be read, then to read it when it was found out.

Theſe Inconveniences therefore conſidered, here is ſet forth ſuch an Order, whereby the ſame ſhall be redreſſed. And for a readineſs in this matter, here is drawn out a Kalendar for that purpoſe, which is plain and eaſie to be underſtood; wherein (ſo much as may be) the reading of holy Scripture is ſo ſet forth, that all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Invitatories, and ſuch like things as did break the continual courſe of the reading of the Scripture.

Yet, becauſe there is no remedy, but that of neceſſity there muſt be ſome Rules; therefore certain Rules are here ſet forth; which, as they are few in number, ſo they are plain and eaſie to be underſtood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpoſe of the old Fathers, and a great deal more profitable and commodious, then that which of late was uſed. It is more profitable, becauſe here are left out many things, whereof ſome are untrue, ſome uncertain, ſome vain and ſuperſtitious; and nothing is ordained to be read, but the very pure Word

Word of God, the holy Scriptures, or that which is agreeable to the ſame; and that in ſuch a Language and Order, as is moſt eaſie and plain for the underſtanding both of the Readers and Hearers. It is alſo more commodious, both for the ſhortneſs thereof, and for the plainneſs of the Order, and for that the Rules thereof be few and eaſie.

And whereas heretofore there hath been great diverſity in ſaying and ſinging in Churches within this Realm; ſome following *Salisbury* Uſe, ſome *Hereford* Uſe, and ſome the Uſe of *Bangor*, ſome of *York*, ſome of *Lincoln*; now from henceforth all the whole Realm ſhall have but one Uſe.

And foraſmuch as nothing can be ſo plainly ſet forth, but doubts may ariſe in the uſe and practice of the ſame; to appeaſe all ſuch diverſity (if any ariſe) and for the reſolution of all doubts, concerning the manner how to underſtand, do, and execute the things contained in this Book; the Parties that ſo doubt, or diverſly take any thing, ſhall alway reſort to the Biſhop of the Dioceſs, who by his diſcretion ſhall take order for the quieting and appeaſing of the ſame; ſo that the ſame order be not contrary to any thing contained in this Book. And if the Biſhop of the Dioceſs be in doubt, then he may ſend for the reſolution thereof to the Archbiſhop.

THough it be appointed, That all things ſhall be read and ſung in the Church in the Engliſh *Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men ſay Morning and Evening Prayer privately, they may ſay the ſame in any Language that they themſelves do underſtand.*

And all Prieſts and Deacons are to ſay daily the Morning and Evening Prayer, either privately or openly, not being let by ſickneſs, or ſome other urgent cauſe.

And the Curate that miniſtreth in every Pariſh-Church or Chappel, being at home, and not being otherwiſe reaſonably hindred, ſhall ſay the ſame in the Pariſh-Church or Chappel where he miniſtreth, and ſhall cauſe a Bell to be tolled thereunto a convenient time before he begin, that the People may come to hear Gods Word, and to pray with him.

OF
CEREMONIES,
Why ſome be Aboliſhed, and ſome Retained.

OF ſuch Ceremonies as be uſed in the Church, and have had their beginning by the Inſtitution of Man, ſome at the firſt were of godly intent and purpoſe deviſed, and yet at length turned to vanity and ſuperſtition: Some entred into the Church by undiſcreet Devotion, and ſuch a Zeal as was without knowledge; and for becauſe they were winked at in the beginning, they grew daily to more and more abuſes, which not only for their unprofitableneſs, but alſo becauſe they have much blinded the people, and obſcured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been deviſed by man, yet it is thought good to reſerve them ſtill, as well for a decent Order in the Church (for the which they were firſt deviſed) as becauſe they pertain to edification, whereunto all things done in the Church (as the Apoſtle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it ſelf conſidered, is but a ſmall thing; yet the wilful and contemptuous tranſgreſſion and breaking of a common Order and Diſcipline, is no ſmall offence before God. *Let all things be done among you*, ſaith St. Paul, *in a ſeemly and due order*; The appointment of the which Order pertaineth not to private men; therefore no man ought to take in hand, or preſume to appoint or alter any publick or common Order in Chriſts Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are ſo diverſe, that ſome think it a great matter of conſcience to depart from a piece of the leaſt of their Ceremonies, they be ſo addicted to their old Cuſtoms; and again on the other ſide, ſome be ſo new-fangled, that they would innovate all things, and ſo deſpiſe the old, that nothing can like them, but that is new: It was thought expedient, not ſo much to have reſpect how to pleaſe and ſatisfie either of theſe Parties, as how to pleaſe God, and profit them both. And yet leſt any man ſhould be offended, whom good reaſon might ſatisfie, here be certain cauſes rendred, why ſome of the accuſtomed Ceremonies be put away, and ſome retained and kept ſtill.

Some are put away, becauſe the great exceſs and multitude of them hath ſo increaſed in theſe latter days, that the burden of them was intolerable; whereof Saint *Auguſtine* in his time complained, that they were grown to ſuch a number, that the Eſtate of Chriſtian people was in worſe caſe concerning that matter, then were the Jews. And he counſelled that ſuch yoke and burthen ſhould be taken away, as time would ſerve quietly to do it. But what would Saint *Auguſtine* have ſaid, if he had ſeen the Ceremonies of late days uſed among us; whereunto the multitude uſed in his time was not to be compared? This our exceſſive multitude of Ceremonies was ſo great, and many of them ſo dark, that they did more confound and darken, then declare and ſet forth Chriſts benefits unto us. And beſides this, Chriſts Goſpel is not a Ceremonial Law (as much of *Moſes* Law was) but it is a Religion to ſerve God, not in bondage of the figure or ſhadow, but in the freedom of the Spirit; being content only with thoſe Ceremonies which do ſerve to a decent Order, and godly Diſcipline, and ſuch as be apt to ſtir up the dull mind of man to the remembrance of his duty to God, by ſome notable and ſpecial ſignification, whereby he might be edified. Furthermore, the moſt weighty cauſe of the aboliſhment of certain Ceremonies was, That they were ſo far abuſed, partly by the ſuperſtitious blindneſs of the rude and unlearned, and partly by the unſatiable avarice of ſuch as ſought more their own lucre, then the glory of God, that the abuſes could not well be taken away, the thing remaining ſtill.

But now as concerning thoſe perſons, which peradventure will be offended, for that ſome of the old Ceremonies are retained ſtill: If they conſider, that without ſome Ceremonies it is not poſſible to keep any Order or quiet Diſcipline in the Church, they ſhall eaſily perceive juſt

cauſe

Of Ceremonies.

cauſe to reform their judgments. And if they think much that any of the old do remain, and would rather have all deviſed anew: then ſuch men granting ſome Ceremonies convenient to be had, ſurely where the old may be well uſed, there they cannot reaſonably reprove the old only for their age, without bewraying of their own folly. For in ſuch a caſe they ought rather to have reverence unto them for their Antiquity, if they will declare themſelves to be more ſtudious of unity and concord, then of innovations and new-fangleneſs, which (as much as may be with true ſetting forth of Chriſts Religion) is always to be eſchewed. Furthermore, ſuch ſhall have no juſt cauſe with the Ceremonies reſerved to be offended. For as thoſe are taken away which were moſt abuſed, and did burden mens conſciences without any cauſe; ſo the other that remain, are retained for a Diſcipline and Order, which (upon juſt cauſes) may be altered and changed, and therefore are not to be eſteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are ſo ſet forth, that every man may underſtand what they do mean, and to what uſe they do ſerve. So that it is not like that they in time to come ſhould be abuſed as other have been. And in theſe our doings we condemn no other Nations, nor preſcribe any thing but to our own People only: For we think it convenient, that every Country ſhould uſe ſuch Ceremonies as they ſhall think beſt to the ſetting forth of Gods honour and glory, and to the reducing of the People to a moſt perfect and godly living, without errour or ſuperſtition; and that they ſhould put away other things, which from time to time they perceive to be moſt abuſed, as in mens Ordinances it often chanceth diverſly in divers Countreys.

The ORDER how the reſt of holy Scripture is Appointed to be Read.

The

The ORDER how the *PSALTER* is Appointed to be Read.

THe Pſalter ſhall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read only to the Twenty eighth, or Twenty ninth day of the Month.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December* have One and thirty days apiece; It is ordered, that the ſame Pſalms ſhall be read the laſt day of the ſaid Months, which were read the day before: So that the Pſalter may begin again the firſt day of the next Month enſuing.

And whereas the CXIX. Pſalm is divided into XXII. Portions, and is over long to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid Portions.

And at the end of every Pſalm, and of every ſuch part of the CXIX Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghoſt; As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, that the Pſalter followeth the Diviſion of the *Hebrews*, and the Tranſlation of the great *Engliſh* Bible, ſet forth and uſed in the time of King *Henry* the Eighth and *Edward* the Sixth.

The ORDER how the reſt of holy Scripture is Appointed to be Read.

THe Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read over every year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; Except the Apocalyps, out of which there are only certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the Month in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; Except only the Moveable Feaſts, which are not in the Kalendar, and the Immoveable, where there is a Blank left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, that whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

Note alſo, that the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the week after, where it is not in this Book otherwiſe ordered.

¶ Proper

¶ Proper LESSONS to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the Year.

¶ *Lessons proper for Sundays.*

Sundays of Advent.	Mattins.	Evensong.
The first.	Isai. i	Isai. ii
ii	v	xxiv
iii	xxv	xxvi
iv	xxx	xxxii
Sundays after Christmas.		
The first.	xxxvii	xxxviii
ii	xli	xliii
Sundays after the Epiphany.		
The first.	xliv	xlvi
ii	li	liii
iii	lv	lvi
iv	lvii	lviii
v	lix	lxiv
vi	lxv	lxvi
Septuagesima.	Gen. i	Gen. ii
Sexagesima.	iii	vi
Quinquagesi.	ix. to v. 20	xii.
Lent.		
First Sunday.	xix. to v. 30	xxii
ii	xxvii	xxxiv
iii	xxxix.	xlii
iv	xliii	xlv
v	Exod. iii	Exod. v
vi		
1 Lesson.	Exod. ix	Exod. x
2 Lesson.	Matth. xxvi	Heb. v. to ver. 11
Easter day.		
1 Lesson.	Exod. xii	Exod. xiv
2 Lesson.	Rom. vi	Acts ii. v. 22
Sundays after Easter.		
The first.	Numb. xvi	Numb. xxii
ii	xxiii, xxiv	xxv
iii	Deut. iv	Deut. v
iv	vi	vii
v	viii	ix.
Sunday after Ascens. day.	xii	xiii
Whitsunday.		
1 Lesson.	Deut. xvi. to v. 18	Isai. xi
2 Lesson.	Acts x. v. 34	Acts xix. to v. 21
Trinity Sunday.		
1 Lesson.	Gen. i	Gen. xviii
2 Lesson.	Matth. iii	John v

Sundays after Trinity.	Mattins.	Evensong.
The first.	Josh. x	Josh. xxiii
ii	Judg. iv	Judg. v
iii	1 Sam. ii	1 Sam. iii
iv	xii	xiii
v	xv	xvii
vi	2 Sam. xii	2 Sam. xix
vii	xxi	xxiv
viii	1 Kings xiii	1 Kings xvii
ix	xviii	xix
x	xxi	xxii
xi	2 Kings v	2 Kings ix
xii	x	xviii
xiii	xix	xxiii
xiv	Jerem. v.	Jerem. xxii
xv	xxxv	xxxvi
xvi	Ezek. ii	Ezek. xiii
xvii	xiv	xvii
xviii	xx	xxiv
xix	[illegible]	Dan. vi
xx	Joel ii	Mic. vi
xxi	Hab. ii	Prov. i
xxii	Prov. ii	iii
xxiii	xi	xii
xxiv	xiii	xiv
xxv	xv	xvi
xxvi	xvii	xix

¶ *Lessons proper for Holidays.*

	Mattins.	Evensong.
S. Andrew.	Prov. xx	Prov. xxi
S. Thomas the Apostle.	xxiii	xxiv
Nativity of CHRIST.		
1 Lesson.	Isai. ix. to v. 8	Isa. vii. v. 10 to v. 17
2 Lesson.	Luke ii. to v. 15	Titus iii. v. 4 to v. 9
S. Stephen.		
1 Lesson.	Prov. xxviii	Eccles. iv
2 Lesson.	Acts vi. v. 8 and c. vii. to v. 30	Acts vii. v. 30. to v. 55
S. John.		
1 Lesson.	Eccles. v	Eccles. vi
2 Lesson.	Apoc. i	Apoc. xxii
Innocents day.	Jer. xxxi. to v. 18	Wisd. i
Circumcision.		
1 Lesson.	Gen. xvii	Deut. x. v. 12
2 Lesson.	Rom. ii	Colos. ii

Epiphany.	Mattins.	Evensong.
1 Lesson.	Isai. lx.	Isai. xlix.
2 Lesson.	Luke iii. to v. 23	John ii. to v. 12
Conversion of S. Paul.		
1 Lesson.	Wisd. v.	Wisd. vi.
2 Lesson.	Acts xxii. to v. 22	Acts. xxvi.
Purification of the Virgin Mary.	Wisd. ix.	Wisd. xii.
S. Matthias.	xix	Ecclus i.
Annunciation of our Lady.	Ecclus ii.	iii.
Wednesday before Easter.		
1 Lesson.	Hos. xiii.	Hos. xiv.
2 Lesson.	Joh. xi. v. 45	
Thursday before Easter.		
1 Lesson.	Dan. ix.	Jer. xxxi.
2 Lesson.	John xiii.	
Good Friday		
1 Lesson.	Gen. xxii. to v. 20	Isai. liii.
2 Lesson.	John xviii.	1 Pet. ii.
Easter Even.		
1 Lesson.	Zech. ix.	Exod. xiii.
2 Lesson.	Luke xxiii. v. 50	Heb. iv.
Sunday in Easter week.		
1 Lesson.	Exod. xvi.	Exod. xvii.
2 Lesson.	Mat. xxviii.	Acts iii.
Tuesday in Easter Week.		
1 Lesson.	Exod. xx.	Exod. xxxii.
2 Lesson.	Lu. xxiv. to v. 13	1 Cor. xv.
S. Mark.	Ecclus iv.	Ecclus v.
S. Philip and S. Jacob.		
1 Lesson.	vii.	ix.
2 Lesson.	John i. v. 43	

Ascension day.	Mattins.	Evensong.
1 Lesson.	Deut. x.	2 Kings ii.
2 Lesson.	Luke xxiv. v. 44	Ephes. iv. to v. 17
Sunday in Whitsun Week		
1 Lesson.	Gen. xi. to v. 10	Num. xi. v. 16. to v. 30
2 Lesson.	1 Cor. xii.	1 Cor. xiv. to v. 26
Tuesday in Whitsun Week		
1 Lesson.	1 Sam. xix. v. 18	Deut. xxx.
2 Lesson.	1 Thes. v. ver. 12. to v. 24	1 John iv. to v. 14
S. Barnabas.		
1 Lesson.	Ecclus x	Ecclus xii.
2 Lesson.	Acts xiv.	Acts xv. to v. 36
S. John Bapt.		
1 Lesson.	Malach. iii.	Malach. iv.
2 Lesson.	Matth. iii.	Matth. xiv. to v. 13
S. Peter.		
1 Lesson.	Ecclus xv.	Ecclus xix.
2 Lesson.	Acts iii.	Acts iv.
S. James.	Ecclus xxi.	Ecclus xxii
S. Bartholomew.	xxiv.	xxix
S. Matthew.	xxxv.	xxxviii
S. Michael.		
1 Lesson.	Gen. xxxii.	Dan. x. v. 5
2 Lesson.	Acts xii. to v. 20	Jude v. 6. to v. 16
S. Luke.	Ecclus li.	Job i.
S. Simon and S. Jude.	Job xxiv, xxv.	xlii.
All Saints.		
1 Lesson.	Wisd. iii. to v. 10	Wisd. v. to ver. 17
2 Lesson.	Heb. xi. v. 33. and c. xii to v. 7	Apoc. xix. to v. 17

¶ *Proper Psalms on certain days.*

	Mattins. Ps	Evensong.
¶ Christmas-day.	xix	lxxxix
	xlv	cx
	lxxxv	cxxxii
¶ Ash-wednesday.	vi	cii
	xxxii	cxxx
	xxxviii	cxliii
¶ Good-Friday.	xxii	lxix
	xl	lxxxviii
	liv	
¶ Easter-day.	ii	cxiii
	lvii	cxiv
	cxi	cxviii
¶ Ascension-day.	viii	xxiv
	xv	xlvii
	xxi	cviii
¶ Whit-sunday.	xlviii	civ
	lxviii	cxlv

The Kalendar.

JANUARY hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
2	1	g	Kalend.	Circumcision of our Lord				
	2	b	4 No.		Gen. 1	Matt. 1	Gen. 2	Rom. 1
10	3	c	3 No.		3	2	4	2
	4	d	Pr. No.		5	3	6	3
19	5	e	Nonæ.		7	4	8	4
8	6	f	8 Id.	Epiphany of our Lord.				
	7	g	7 Id.		9	5	12	5
16	8	g	6 Id.	Lucian Priest and Martyr.	13	6	14	6
5	9	b	5 Id.		15	7	16	7
	10	e	4 Id.		17	8	18	8
13	11	d	3 Id.		19	9	20	9
2	12	e	Pr. Id.		21	10	22	10
	13	f	Idus.	Hilary, Bishop and Confess.	23	11	24	11
10	14	g	19 Kl. Feb.		25	12	26	12
	15	g	18 Kl.		27	13	28	13
18	16	b	17 Kl.		29	14	30	14
7	17	c	16 Kl.		31	15	32	15
	18	d	15 Kl.	Prisca, Roth. Virg. & Mart.	33	16	34	16
15	19	e	14 Kl.		35	17	37	1 Cor. 1
4	20	f	13 Kl.	Fabian B. of Rome, & Mart.	38	18	39	2
	21	g	12 Kl.	Agnes, Rom. Virg. & Mart.	40	19	41	3
12	22	g	11 Kl.	Vincent, Span. Deac. & M.	42	20	43	4
1	23	b	10 Kl.		44	21	45	5
	24	c	9 Kl.		46	22	47	6
9	25	d	8 Kl.	Conversion of S. Paul.				
	26	e	7 Kl.		48	23	49	7
17	27	f	6 Kl.		50	24	Exod. 1	8
6	28	g	5 Kl.		Exod. 2	25	3	9
	29	g	4 Kl.		4	26	5	10
13	30	b	3 Kl.	King Charles Martyr.	‡ 6	27	7	11
3	31	c	Pr. Kl.		8	28	9	12

Note, that ‡ Exod. vj. is to be read only to Verse 14.

FEBRUARY

The Kalendar.

FEBRUARY hath xxviij. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	d	Kalend.	Fast.	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
11	2	e	4 No.	Purif. of Mary the B. Virgin.		2		14
19	3	f	3 No.		12	3	13	15
8	4	g	Pr. No.		14	4	15	16
	5	A	Nonæ.	Agatha a Sicilian V. & M.	16	5	17	2 Cor. 1
16	6	b	8 Id.		18	6	19	2
5	7	c	7 Id.		20	7	21	3
	8	d	6 Id.		22	8	23	4
13	9	e	5 Id.		24	9	32	5
2	10	f	4 Id.		33	10	34	6
	11	g	3 Id.		Levit. 18	11	Levit. 19	7
10	12	A	Pr. Id.		20	12	26	8
	13	b	Idus.		Num. 11	13	Num. 12	9
18	14	c	16 Kl. Mar.	Valentine Bish. and Martyr.	13	14	14	10
7	15	d	15 Kl.		16	15	17	11
	16	e	14 Kl.		20	16	21	12
15	17	f	13 Kl.		22	Lu. 1. to 39	23	13
4	18	g	12 Kl.		24	1. 39	25	Galat. 1
	19	A	11 Kl.		27	2	30	2
12	20	b	10 Kl.		31	3	32	3
1	21	c	9 Kl.		35	4	36	4
	22	d	8 Kl.		Deut. 1	5	Deut. 2	5
9	23	e	7 Kl.	Fast.	3	6	4	6
	24	f	6 Kl.	S. Matthias Apost. & Mart.		7		Ephes. 1
17	25	g	5 Kl.		5	8	6	2
6	26	A	4 Kl.		7	9	8	3
	27	b	3 Kl.		9	10	10	4
14	28	c	Pr. Kl.		11	11	12	5
	29				13	Matth. 7	14	Rom. 12

MARCH

The Kalendar.

MARCH hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
3	1	d	Kalend.	David Archb. of Menevia.	Deut. 15.	Luke 12	Deut. 16	Ephes. 6
	2	e	6 No.	Cedde or Chad. B. of Litch.	17	13	18	Phil. 1
11	3	f	5 No.		19	14	20	2
	4	g	4 No.		21	15	22	3
19	5	A	3 No.		24	16	25	4
8	6	b	Pr. No.		26	17	27	Coloss. 1
	7	c	7 Nonæ.	Perpetua Mauritan. Martyr.	28	18	29	2
16	8	d	8 Id.		30	19	31	3
5	9	e	7 Id.		32	20	33	4
	10	f	6 Id.		34	21	Josh. 1	1 Thes. 1
13	11	g	5 Id.		Josh. 2	22	3	2
2	12	A	4 Id.	Greg. M. B. of Rome, & C.	4	23	5	3
	13	b	3 Id.		6	24	7	4
20	14	c	Pr. Id.		8	John 1	9	5
	15	d	Idus.		10	2	23	2 Thes 1
18	16	e	17 Kl. Apr.		24	3	Judg. 1	2
7	17	f	16 Kl.		Judg. 2	4	3	3
	18	g	15 Kl.	Edw. K. of the West Sax.	4	5	5	1 Tim. 1
15	19	A	14 Kl.		6	6	7	2, 3
4	20	b	13 Kl.		8	7	9	4
	21	c	12 Kl.	Benedict Abbot.	10	8	11	5
12	22	d	11 Kl.		12	9	13	6
1	23	e	10 Kl.		14	10	15	2 Tim. 1
	24	f	9 Kl.	Fast.	16	11	17	2
9	25	g	8 Kl.	Annunciation of Mary.		12		3
	26	A	7 Kl.		18	13	19	4
17	27	b	6 Kl.		20	14	21	Titus 1
6	28	c	5 Kl.		Ruth 1	15	Ruth 2	2, 3
	29	d	4 Kl.		3	16	4	Philem.
14	30	e	3 Kl.		1 Sam. 1	17	1 Sam. 2	Hebr. 1
3	31	f	Pr. Kl.		3	18	4	2

The Kalendar.

APRIL hath xxx. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	g	Kalend.		1 Sam. 5	John 19	1 Sam. 6	Heb. 3
11	2	A	4 No.		7	20	8	4
	3	b	3 No.	Richard B. of Chicheſter.	9	21	10	5
19	4	c	Pr. No.	S. Ambroſe Biſh. of Milan.	11	Acts 1	12	6
8	5	d	Nonæ.		13	2	14	7
16	6	e	8 Id.		15	3	16	8
5	7	f	7 Id.		17	4	18	9
	8	g	6 Id.		19	5	20	10
13	9	A	5 Id.		21	6	22	11
2	10	b	4 Id.		23	7	24	12
	11	c	3 Id.		25	8	26	13
10	12	d	Pr. Id.		27	9	28	James 1
	13	e	Idus.		29	10	30	2
18	14	f	18 Kl. Maij		31	11	2 Sam. 1	3
7	15	g	17 Kl.		2 Sam. 2	12	3	4
	16	A	16 Kl.		4	13	5	5
15	17	b	15 Kl.		6	14	7	1 Pet. 1
4	18	c	14 Kl.		8	15	9	2
	19	d	13 Kl.	Alphege Archb. of Cant.	10	16	11	3
12	20	e	12 Kl.		12	17	13	4
1	21	f	11 Kl.		14	18	15	5
	22	g	10 Kl.		16	19	17	2 Pet. 1
9	23	A	9 Kl.	S. George, Mart.	18	20	19	2
	24	b	8 Kl.		20	21	21	3
17	25	c	7 Kl.	S. Mark, Evang. & Martyr.		22		1 John 1
6	26	d	6 Kl.		22	23	23	2
	27	e	5 Kl.		24	24	1 King. 1	3
14	28	f	4 Kl.		1 King 2	25	3	4
3	29	g	3 Kl.		4	26	5	5
	30	A	Pr. Kl.		6	27	7	2, 3 John

The Kalendar.

M A Y hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
2	1	b	Kalend.	S. Philip & S. Jacob. Apoſt.				Jude
	2	c	6 No.	(& Mart	1 Kings 8	Acts 28	1 Kings 9	Rom. 1
12	3	d	5 No.	Invention of the Croſs.	10	Matth. 1	11	2
8	4	e	4 No.		12	2	13	3
	5	f	3 No.		14	3	15	4
16	6	g	Pr. No.	S. John Evang. ante port. Lat.	16	4	17	5
5	7	♃	Nonæ.		18	5	19	6
	8	b	8 Id.		20	6	21	7
13	9	c	7 Id.		22	7	2 Kings 1	8
2	10	d	6 Id.		2 Kings 2	8	3	9
	11	e	5 Id.		4	9	5	10
0	12	f	4 Id.		6	10	7	11
	13	g	3 Id.		8	11	9	12
18	14	♃	Pr. Id.		10	12	11	13
7	15	b	Idus.		12	13	13	14
	16	c	17 Kl. Junii		14	14	15	15
25	17	d	16 Kl.		16	15	17	16
4	18	e	15 Kl.		18	16	19	1 Cor. 1
	19	f	14 Kl.	Dunſtan Archb. of Cant.	20	17	21	2
12	20	g	13 Kl.		22	18	23	3
1	21	♃	12 Kl.		24	19	25	4
	22	b	11 Kl.		Ezra 1	20	Ezra 3	5
9	23	c	10 Kl.		4	21	5	6
	24	d	9 Kl.		6	22	7	7
17	25	e	8 Kl.		9	23	Neh. 1	8
6	26	f	7 Kl.	Auguſt. firſt Archb. of Cant.	Neh. 2	24	4	9
	27	g	6 Kl.	Ven. Bede Presbyter.	5	25	6	10
14	28	♃	5 Kl.		8	26	9	11
3	29	b	4 Kl.	CHARLES II. Nat. & Ret.	10	72	13	12
	30	c	3 Kl.		Eſther 1	28	Eſth. 2	13
11	31	d	Pr. Kl.		3	Mark 1	4	14

The Kalendar.

JUNE hath xxx. days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1	e	Kalend.	Nicomede, Rom. Pr.& M.	Esther 5	Mark 2	Esther 6	1 Cor. 15
19	2	f	4 No.		7	3	8	16
8	3	g	3 No.		9	4	Job 1	2 Cor. 1
16	4	a	Pr. No.		Job 2	5	3	2
5	5	b	Nonæ.	Boniface, B. of Mentz, & M.	4	6	5	3
	6	c	8 Id.		6	7	7	4
13	7	d	7 Id.		8	8	9	5
2	8	e	6 Id.		10	9	11	6
	9	f	5 Id.		12	10	13	7
10	10	g	4 Id.		14	11	15	8
	11	a	3 Id.	S. Barnabas. Apost. & Mart.				
18	12	b	Pr. Id.		16	12	17, 18	9
7	13	c	Idus		19	13	20	10
	14	d	18 Kl. Julij		21	14	22	11
15	15	e	17 Kl.		23	15	24, 25	12
4	16	f	16 Kl.		26, 27	16	28	13
	17	g	15 Kl.	S. Alban, Martyr.	29	Luke 1	30	Galat. 1
12	18	a	14 Kl.		31	2	32	2
1	19	b	13 Kl.	(West Sax.	33	3	34	3
	20	c	12 Kl.	Transl. of Edward, K. of the	35	4	36	4
9	21	d	11 Kl.		37	5	38	5
	22	e	10 Kl.		39	6	40	6
	23	f	9 Kl.	Fast.	41	7	42	Ephes. 1
17	24	g	8 Kl.	Nativity of S. John Baptist.				
	25	a	7 Kl.		Prov. 1	8	Prov. 2	2
14	26	b	6 Kl.		3	9	4	3
3	27	c	5 Kl.		5	10	6	4
	28	d	4 Kl.	Fast.	7	11	8	5
11	29	e	3 Kl.	S. Peter, Apost. & Mart.				
	30	f	Pr. Kl.		9	12	10	6

JULY

The Kalendar.

JULY hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
19	1	g	Kalend.		Prov. 11	S. Luke 13	Prov. 12	Philip. 1
8	2	☌	6 No.	Viſitat. of the Bl. V. Mary,	13	14	14	2
	3	b	5 No.		15	15	16	3
16	4	c	4 No.	Tranſlat. of Mart. B. & C.	17	16	18	4
5	5	d	3 No.		19	17	20	Coloſ. 1
	6	e	Pr. No.		21	18	22	2
13	7	f	Nonæ.		23	19	24	3
2	8	g	8 Id.		25	20	26	4
	9	☌	7 Id.		27	21	28	1 Theſ. 1
10	10	b	6 Id.		29	22	31	2
	11	c	5 Id.		Eccleſ. 1	23	Eccleſ. 2	3
18	12	d	4 Id.		3	24	4	4
7	13	e	3 Id.		5	John 1	6	5
	14	f	Pr. Id.		7	2	8	2 Theſ. 1
15	15	g	Idus.	Swithun. B. of Winch. Tranſl.	9	3	10	2
4	16	☌	17 Kl. Aug.		11	4	12	3
	17	b	16 Kl.		Jerem. 1	5	Jerem. 2	1 Tim. 1
12	18	c	15 Kl.		3	6	4	2, 3
1	19	d	14 Kl.		5	7	6	4
	20	e	13 Kl.	Margaret, V. & M. Antioch.	7	8	8	5
9	21	f	12 Kl.	S. Mary Magdalen.	9	9	10	6
	22	g	11 Kl.		11	10	12	2 Tim. 1
17	23	☌	10 Kl.		13	11	14	2
6	24	b	9 Kl.	Faſt.	15	12	16	3
	25	c	8 Kl.	S. James Apoſt. & Martyr.		13		4
14	26	d	7 Kl.	S. Anne, Mother to the Bl. V.	17	14	18	Titus 1
3	27	e	6 Kl.	(Mary.	19	15	20	2, 3
	28	f	5 Kl.		21	16	22	Philemon
11	29	g	4 Kl.		23	17	24	Hebr. 1
	30	☌	3 Kl.		25	18	26	2
19	31	b	Pr. Kl.		27	19	28	3

AUGUST

The Kalendar.

AUGUST hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
8	1	c	Kalend.	Lammas day.	Jer. 29	John 20	Jer. 30	Hebr. 4
6	2	d	4 No.		31	21	32	5
5	3	e	3 No.		33	Acts 1	34	6
	4	f	Pr. No.		35	2	36	7
3	5	g	Nonæ.		37	3	38	8
2	6	A	8 Id.	Transfigur. of our Lord.	39	4	40	9
	7	b	7 Id.	Name of Jeſus.	41	5	42	10
0	8	c	6 Id.		43	6	44	11
	9	d	5 Id.		45, 46	7	47	12
8	10	e	4 Id.	S. Laurence Archd. of R. & M.	48	8	49	13
7	11	f	3 Id.		50	9	51	James 1
	12	g	Pr. Id.		52	10	Lam. 1	2
5	13	A	Idus		Lam. 2	11	3	3
4	14	b	19 Kl. Sept.		4	12	5	4
	15	c	18 Kl.		Ezek. 2	13	Ezek. 3	5
2	16	d	17 Kl.		6	14	7	1 Pet. 1
1	17	e	16 Kl.		13	15	14	2
	18	f	15 Kl.		18	16	33	3
9	19	g	14 Kl.		34	17	Dan. 1	4
7	20	A	13 Kl.		Dan. 2	18	3	5
17	21	b	12 Kl.		4	19	5	2 Pet. 1
6	22	c	11 Kl.		6	20	7	2
	23	d	10 Kl.	Faſt.	8	21	9	3
4	24	e	9 Kl.	S. Bartholomew, Ap. & M.		22		1 John 1
3	25	f	8 Kl.		10	23	11	2
	26	g	7 Kl.		12	24	Hoſ. 1	3
1	27	A	6 Kl.		Hoſ. 2. 3	25	4	4
	28	b	5 Kl.	S. Auguſt. B. of Hippo, C. D.	5, 6	26	7	5
9	29	c	4 Kl.	Beheading of S. John Bapt.	8	27	9	2, 3 John
8	30	d	3 Kl.		10	28	11	Jude
	31	e	Pr. Kl.		12	Matth. 1	13	Rom. 1

SEPTEMBER

The Kalendar.

SEPTEMBER hath xxx. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
16	1	f	Kalend.	Giles Abbot and Confeſſ.	Hoſ. 14.	Matth. 2	Joel 1	Rom. 2
5	2	g	4 No.		Joel 2	3	3	3
	3	a	3 No.		Amos 1	4	Amos 2	4
13	4	b	Pr. No.		3	5	4	5
2	5	c	Nonæ.		5	6	6	6
	6	d	8 Id.		7	7	8	7
10	7	e	7 Id.	Enurchus Biſh. of Orleans.	9	8	Obadiah	8
	8	f	6 Id.	Nativity of the B.V. Mary.	Jonah 1	9	Jon. 2,3	9
18	9	g	5 Id.		4	10	Mich. 1	10
7	10	a	4 Id.		Mich. 2	11	3	11
	11	b	3 Id.		4	12	5	12
15	12	c	Pr. Id.		6	13	7	13
4	13	d	Idus.		Nah. 1	14	Nah. 2	14
	14	e	18 Kl. Oct.	Holy-Croſs day.	3	15	Hab. 1	15
12	15	f	17 Kl.		Hab. 2	16	3	16
1	16	g	16 Kl.		Zeph. 1	17	Zeph. 2	1 Cor. 1
	17	a	15 Kl.	Lambert, Biſh. and Mart.	3	18	Hagg. 1	2
9	18	b	14 Kl.		Hagg. 2	19	Zech. 1	3
	19	c	13 Kl.		Zech. 2,3	20	4,5	4
17	20	d	12 Kl.	Faſt.	6	21	7	5
6	21	e	11 Kl.	S. Matthew Ap. Evan. & M.		22		6
	22	f	10 Kl.		8	23	9	7
14	23	g	9 Kl.		10	24	11	8
3	24	a	8 Kl.		12	25	13	9
	25	b	7 Kl.		14	26	Mal. 1	10
11	26	c	6 Kl.	S. Cyprian, Archb. of Carth.	Mal. 2	27	3	11
19	27	d	5 Kl.	(& Mart.	4	28	Tobit 1	12
	28	e	4 Kl.		Tobit 2	Mark 1	3	13
8	29	f	3 Kl.	S. Michael, and all Angels.		2		14
	30	g	Pr. Kl.	S. Jerom, Pr. Conf. & Doct.	4	3	6	15

OCTOBER

The Kalendar.

OCTOBER hath xxxj. days.

The Moon hath xxx.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
6	1	♌	Kalend.	Remigius Biſh. of Rhemes.	Tobit 7	Mark 4	Tobit 8	1 Cor. 16
5	2	b	6 No.		9	5	10	2 Cor. 1
13	3	c	5 No.		11	6	12	2
2	4	d	4 No.		13	7	14	3
	5	e	3 No.		Judeth 1	8	Judeth 2	4
10	6	f	Pr. No.	Faith, Virgin and Martyr.	3	9	4	5
	7	g	Nonæ.		5	10	6	6
18	8	♌	8 Id.		7	11	8	7
7	9	b	7 Id.	S. Denys Areop. B. &Mart.	9	12	10	8
	10	c	6 Id.		11	13	12	9
15	11	d	5 Id.		13	14	14	10
4	12	e	4 Id.		15	15	16	11
	13	f	3 Id.	Tranſl. of K. Edward Confeſ.	Wiſd. 1	16	Wiſd. 2	12
12	14	g	19 Pr. Id.		3	Lu. 1 to 39	4	13
1	15	♌	Idus.		5	1 39	6	Galat. 1
	16	b	18 Kl. Nov.		7	2	8	2
9	17	c	16 Kl.	Etheldred Virg.	9	3	10	3
	18	d	15 Kl.	S. Luke Evangeliſt.		4		4
17	19	e	14 Kl.		11	5	12	5
6	20	f	13 Kl.		13	6	14	6
	21	g	12 Kl.		15	7	16	Epheſ. 1
14	22	♌	11 Kl.		17	8	18	2
3	23	b	10 Kl.		19	9	Eccluſ 1	3
	24	c	9 Kl.		Eccluſ 2	10	3	4
11	25	d	8 Kl.		4	11	5	5
	26	e	7 Kl.		6	12	7	6
2	27	f	6 Kl.	Faſt.	8	13	9	Philip. 1
8	28	g	5 Kl.	S. Simon & S. Jude, A. & M.		14		2
	29	♌	4 Kl.		10	15	11	3
16	30	b	3 Kl.		12	16	13	4
5	31	c	Pr. Kl.	Faſt.	14	17	15	Coloſ. 1

NOVEMBER

The Kalendar.

NOVEMBER hath xxx. days.

The Moon hath xxix.

					MORNING Prayer.		EVENING Prayer.	
					1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	d	Kalend.	All Saints day.	Ecclus 16	Luke 18	Ecclus 17	Coloſ. 2
13	2	e	4 No.		18	19	19	3
2	3	f	3 No.		20	20	21	4
	4	g	Pr. No.		22	21	23	1 Theſ. 1
10	5	A	Nonæ.	Papiſts Conſpiracy	24	22	(a) 25	2
	6	b	8 Id.	Leonard Confeſſor.	27	23	28	3
18	7	c	7 Id.		29	24	(b) 30	4
7	8	d	6 Id.		31	John 1	32	5
	9	e	5 Id.		33	2	34	2 Theſ. 1
15	10	f	4 Id.		35	3	36	2
4	11	g	3 Id.	S. Martin Biſh. & Confeſſ.	37	4	38	3
	12	A	Pr. Id.		39	5	40	1 Tim. 1
12	13	b	Idus.	Britius Biſhop.	41	6	42	2,3
1	14	c	18 Kl. Dec.		43	7	44	4
	15	d	17 Kl.	Machutus Biſhop.	45	8	(c) 46	5
9	16	e	16 Kl.		47	9	48	6
	17	f	15 Kl.	Hugh Biſhop of Lincoln.	49	10	50	2 Tim. 1
17	18	g	14 Kl.		51	11	Baruch 1	2
6	19	A	13 Kl.		Baruch 2	12	3	3
	20	b	12 Kl.	Edmund King and Martyr.	4	13	5	4
14	21	c	11 Kl.		6	14	Biſhop of Sufanna.	Titus 1
3	22	d	10 Kl.	Cecilia Virgin and Martyr.	Bel and the Dragon.	15	Iſaiah 1	2,3
	23	e	9 Kl.	S. Clement I. B. of R. & M.	Iſaiah 2	16	3	Philem.
11	24	f	8 Kl.		4	17	5	Hebr. 1
19	25	g	7 Kl.	Catherine Virgin and Mart.	6	18	7	2
	26	A	6 Kl.		8	19	9	3
8	27	b	5 Kl.		10	20	11	4
	28	c	4 Kl.		12	21	13	5
16	29	d	3 Kl.	Faſt.		Acts 1		6
5	30	e	Pr. Kl.	Saint Andrew Apoſt. & Martyr				

Note, that (a) Eccluſ. 25. is to be read only to verſ. 13. and (b) Eccluſ 30. only to verſ. 18. and (c) Eccluſ 46. only to verſ. 20.

DECEMBER

The Kalendar.

DECEMBER hath xxxj. days.

The Moon hath xxx.

						MORNING Prayer.		EVENING Prayer.	
						1 Leſſon.	2 Leſſon.	1 Leſſon.	2 Leſſon.
	1	f	Kalend.			Iſa. 14.	Acts 2	Iſai. 15	Heb. 7
13	2	g	4 No.			16	3	17	8
2	3	a	3 No.			18	4	19	9
10	4	b	Pr. No.			20, 21	5	22	10
	5	c	Nonar.			23	6	24	11
18	6	d	8 Id.	Nichol. B. of Myra in Lycia.		25	7 to v. 30	26	12
7	7	e	7 Id.			27	7 30	28	13
	8	f	6 Id.	Concept. of the Bl. V. Mary.		29	8	30	James 1
15	9	g	5 Id.			31	9	32	2
4	10	a	4 Id.			33	10	34	3
	11	b	3 Id.			35	11	36	4
12	12	c	Pr. Id.			37	12	38	5
1	13	d	Idus.	Lucy Virgin and Martyr.		39	13	40	1 Pet. 1
	14	e	19 Kl. Jan.			41	14	42	2
9	15	f	18 Kl.			43	15	44	3
	16	g	17 Kl.	O Sapientia.		45	16	46	4
17	17	a	16 Kl.			47	17	48	5
6	18	b	15 Kl.			49	18	50	2 Pet. 1
	19	c	14 Kl.			51	19	52	2
14	20	d	13 Kl.		Faſt.	53	20	54	3
3	21	e	12 Kl.	S. Thomas, Apoſtle & Mart.			21		1 John 1
	22	f	11 Kl.			55	22	56	2
11	23	g	10 Kl.			57	23	58	3
	24	a	9 Kl.		Faſt.	59	24	60	4
19	25	b	8 Kl.	Chriſtmas day.					
8	26	c	7 Kl.	S. Stephen the firſt Martyr.					
	27	d	6 Kl.	S. John Apoſtle and Evang.					
16	28	e	5 Kl.	Innocents day.			25		5
5	29	f	4 Kl.			61	26	62	2 John
	30	g	3 Kl.			63	27	64	3 John
13	31	a	Pr. Kl.	Silveſter, Biſhop of Rome.		65	28	66	Jude

TABLES

TABLES and RULES for the Moveable and Immoveable Feasts; Together with the Days of Fasting and Abstinence, through the whole Year.

RULES to know when the Moveable Feasts and Holy-days begin.

Easter-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of *March*. And, if the Full Moon happens upon a Sunday, *Easter*-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of S. *Andrew*, whether before or after.

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* Sunday is Nine / Eight / Seven / Six weeks before *Easter*.

Rogation-Sunday, *Ascension*-day, *Whitsunday*, *Trinity*-Sunday is Five weeks / Fourty days / Seven weeks / Eight weeks after *Easter*.

A Table of all the Feasts that are to be observed in the Church of *England* through the year.

All Sundays in the year.

The days of the Feasts of
- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of St. *Paul*.
- The Purification of the Blessed Virgin.
- St. *Matthias* the Apostle.
- The Annunciation of the Blessed Virgin.
- St. *Mark* the Evangelist.
- St. *Philip* and St. *Jacob* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- St. *Barnabas*.
- The Nativity of St. *John Baptist*.
- St. *Peter* the Apostle.

Munday and Tuesday in *Easter*-week.

The days of the Feasts of
- St. *James* the Apostle.
- St. *Bartholomew* the Apostle.
- St. *Matthew* the Apostle.
- St. *Michael* and all Angels.
- St. *Luke* the Evangelist.
- St. *Simon* and St. *Jude* the Apostles.
- All Saints.
- St. *Andrew* the Apostle.
- St. *Thomas* the Apostle.
- The Nativity of our Lord.
- St. *Stephen* the Martyr.
- St. *John* the Evangelist.
- The Holy Innocents.

Munday and Tuesday in *Whitsun*-week.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the year.

The Evens or Vigils before
- The Nativity of our Lord.
- The Purification of the Blessed Virgin *Mary*.
- The Annunciation of the Blessed Virgin.
- *Easter*-day.
- *Ascension*-day.
- *Pentecost*.
- St. *Matthias*.

The Evens or Vigils before
- St. *John Baptist*.
- St. *Peter*.
- St. *James*.
- St. *Bartholomew*.
- St. *Matthew*.
- St. *Simon* and St. *Jude*.
- St. *Andrew*.
- St. *Thomas*.
- All Saints.

Note, That if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. The Fourty days of Lent.

II. The Ember-days at the four Seasons, being the Wednesday, Friday, and Saturday after
- the first Sunday in Lent.
- the Feast of Pentecost.
- *September* 14.
- *December* 13.

III. The three Rogation-days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the year, except *Christmas*-day.

Certain Solemn days, for which particular Services are appointed.

1. The Fifth day of *November*, being the day of the Papists Conspiracy.
2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the First.
3. The Nine and twentieth day of *May*, being the day of the Return of King *Charles* the Second.

A TABLE of the Moveable Feasts Calculated for Fourty years.

The Year of our LORD.	Golden Number.	The Epact.	Dominical Letter.	Sund. after Epiph.	Septuagesima Sunday.	The first Day of Lent.	Easter-day.	Rogation Sunday.	Ascension-day.	Whitsunday.	Sund. after Trin.	Advent Sunday.
1700	10	20	G F	3	Jan. 28	Feb. 14	Mar. 31	May 5	May 9	May 19	26	Dec.
1701	11	1	E	5	Feb. 16	Mar. 5	Apr. 20	25	29	June 8	23	Nov.
1702	12	12	D	3	1	Feb. 18	5	10	14	May 24	25	
1703	13	23	C	2	Jan. 24	10	Mar. 28	2	6	16	26	
1704	14	4	B A	5	Feb. 13	Mar. 1	Apr. 16	21	25	June 4	24	Dec.
1705	15	15	G	4	4	Feb. 21	8	13	17	May 27	25	
1706	16	26	F	1	Jan. 20	6	Mar. 24	Apr. 28	2	12	27	
1707	17	7	E	4	Feb. 9	26	Apr. 13	May 18	22	June 1	24	Nov.
1708	18	18	D C	2	1	18	4	9	13	May 23	25	
1709	19	29	B	6	20	Mar. 9	24	29	June 2	June 12	22	
1710	1	11	A	4	5	Feb. 22	9	14	May 18	May 28	25	Dec.
1711	2	22	G	3	Jan. 28	14	1	6	10	20	26	
1712	3	3	F E	5	Feb. 17	Mar. 5	20	25	29	June 8	23	Nov.
1713	4	14	D	3	1	Feb. 18	5	10	14	May 24	25	
1714	5	25	C	2	Jan. 24	10	Mar. 28	2	6	16	26	
1715	6	6	B	5	Feb. 13	Mar. 2	Apr. 17	22	26	June 5	23	
1716	7	17	A G	3	Jan. 29	Feb. 15	1	6	10	May 20	26	Dec.
1717	8	28	F	5	Feb. 17	Mar. 6	21	26	30	June 9	23	
1718	9	9	E	4	9	Feb. 26	13	18	22	1	24	Nov.
1719	10	20	D	2	Jan. 25	11	Mar. 29	3	7	May 17	26	
1720	11	1	C B	5	Feb. 14	Mar. 2	Apr. 17	22	26	June 5	23	
1721	12	12	A	4	5	Feb. 22	9	14	18	May 28	25	Dec.
1722	13	23	G	2	Jan. 21	7	Mar. 25	Apr. 29	3	13	27	
1723	14	4	F	4	Feb. 10	27	Apr. 14	May 19	23	June 2	24	
1724	15	15	E D	3	2	19	5	10	14	May 24	25	Nov.
1725	16	26	C	2	Jan. 24	10	Mar. 28	2	6	16	26	
1726	17	7	B	4	Feb. 6	23	Apr. 10	15	19	29	24	
1727	18	18	A	3	Jan. 29	15	2	7	11	21	26	Dec.
1728	19	29	G F	6	Feb. 18	Mar. 6	21	26	30	June 9	23	
1729	1	11	E	3	2	Feb. 19	6	11	15	May 25	25	Nov.
1730	2	22	D	2	Jan. 25	11	Mar. 29	3	7	17	26	
1731	3	3	C	5	Feb. 14	Mar. 3	Apr. 18	23	27	June 6	23	
1732	4	14	B A	4	6	Feb. 23	9	14	18	May 28	25	Dec.
1733	5	25	G	2	Jan. 21	7	Mar. 25	Apr. 29	3	13	27	
1734	6	6	F	4	Feb. 10	27	Apr. 14	May 19	23	June 2	24	
1735	7	17	E	3	2	19	6	11	15	May 25	25	Nov.
1736	8	28	D C	6	22	Mar. 10	25	30	June 3	June 13	22	
1737	9	9	B	4	6	Feb. 23	10	15	May 19	May 29	24	
1738	10	20	A	3	Jan. 29	15	2	7	11	21	26	Dec.
1739	11	1	G	6	Feb. 18	Mar. 7	22	27	31	June 10	23	

Note, that the Supputation of the Year of our Lord in the Church of *England* beginneth the Five and twentieth day of *March*.

A TA

¶ To

¶ To find *Easter* for ever.

The Golden Number.	A	B	C	D	E	F	G
I	April 9	10	11	12	6	7	8
II	March 26	27	28	29	30	31	April 1
III	April 16	17	18	19	20	14	15
IV	April 9	3	4	5	6	7	8
V	March 26	27	28	29	23	24	25
VI	April 16	17	11	12	13	14	15
VII	April 2	3	4	5	6	Mar. 31	April 1
VIII	April 23	24	25	19	20	21	22
IX	April 9	10	11	12	13	14	8
X	April 2	3	Mar. 28	29	30	31	April 1
XI	April 16	17	18	19	20	21	22
XII	April 9	10	11	5	6	7	8
XIII	March 26	27	28	29	30	31	25
XIV	April 16	17	18	19	13	14	15
XV	April 2	3	4	5	6	7	8
XVI	March 26	27	28	22	23	24	25
XVII	April 16	10	11	12	13	14	15
XVIII	April 2	3	4	5	Mar. 30	31	April 1
XIX	April 23	24	18	19	20	21	22

¶ WHen ye have found the Sunday Letter in the uppermoſt Line, guide your Eye downward from the ſame, till ye come right over againſt the Prime; and there is ſhewed both what Month, and what day of the Month *Eaſter* falleth that Year. But note, that the name of the Month is ſet at the left Hand, or elſe juſt with the Figure, and followeth not, as in other Tables, by deſcent, but collateral.

The

The ORDER

FOR

MORNING & EVENING PRAYER

Daily to be ſaid and uſed throughout the Year.

THE Morning and Evening Prayer ſhall be uſed in the accuſtomed place of the Church, Chappel, or Chancel; Except it ſhall be otherwiſe determined by the Ordinary of the Place. And the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, That ſuch Ornaments of the Church and of the Miniſters thereof at all times of their Miniſtration, ſhall be retained and be in uſe, as were in this Church of *England* by the Authority of Parliament, in the ſecond Year of the Reign of King *Edward* the Sixth.

THE

THE ORDER FOR Morning Prayer, Daily throughout the Year.

¶ At the beginning of Morning Prayer, the Miniſter ſhall read with a loud voice ſome one, or more of theſe Sentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid Sentences.

When the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right, he ſhall ſave his ſoul alive. Ezek. 18. 27.

I acknowledge my tranſgreſſions, and my ſin is ever before me. Pſal. 51. 3.

Hide thy face from my ſins, and blot out all mine iniquities. Pſal. 51. 9.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. Pſal. 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. Joel 2. 13.

To the Lord our God belong mercies, and forgivenеſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. Dan. 9. 9. 10.

O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing. Jer. 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. Mat. 3. 2.

I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon. S. Luke 15. 18, 19.

Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified. Pſal. 143. 2.

If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. John 1. 8, 9.

Morning Prayer.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me.

¶ A general Confeſſion to be ſaid of the Whole Congregation after the Miniſter, all kneeling.

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices, and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone ſtanding; the People ſtill kneeling.

ALmighty God, the Father of our Lord Jeſus Chriſt, who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent,

nitent, the abſolution, and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord.

¶ The People ſhall anſwer here, and at the end of all other Prayers, *Amen.*

¶ Then the Miniſter ſhall kneel, and ſay the Lords Prayer with an audible voice; the People alſo kneeling, and repeating it with him, both here, and whereſoever elſe it is uſed in Divine Service.

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever. Amen.

¶ Then likewiſe he ſhall ſay,

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ Here all ſtanding up, the Prieſt ſhall ſay,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords Name be praiſed.

Morning Prayer.

¶ Then ſhall be ſaid or ſung this Pſalm following; Except on *Eaſter-day*, upon which another Anthem is appointed: and on the Nineteenth of every Month it is not to be read here, but in the ordinary courſe of the Pſalms.

Venite, exultemus Domino. Pſal. 95.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

Let us come before his preſence With thankſgiving: and ſhew our ſelves glad in him with Pſalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the Wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Fourty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Then ſhall follow the Pſalms in order as they are appointed. And at the end of every Pſalm throughout the Year, and likewiſe at the end of *Benedicite*, *Benedictus*, *Magnificat*, and *Nunc dimittis*, ſhall be repeated,

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Then

Morning Prayer.

¶ Then ſhall be read diſtinctly with an audible voice the Firſt Leſſon, taken out of the Old Teſtament, as is appointed in the Kalendar, (except there be proper Leſſons aſſigned for that day:) He that readeth, ſo ſtanding, and turning himſelf, as he may beſt be heard of all ſuch as are preſent. And after that, ſhall be ſaid or ſung in Engliſh, the Hymn called *Te Deum Laudamus*, daily throughout the Year.

¶ Note, that before every Leſſon the Miniſter ſhall ſay, *Here beginneth ſuch a Chapter, or Verſe of ſuch a Chapter of ſuch a Book*: And after every Leſſon, *Here endeth the Firſt, or the Second Leſſon.*

Te Deum Laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth.

Heaven, and Earth are full of the Majeſty: of thy Glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble Army of Martyrs: praiſe thee.

The holy Church throughout all the World: doth acknowledge thee;

The Father: of an infinite Majeſty;

Thine honourable, true: and only Son;

Alſo the Holy Ghoſt: the Comforter.

Thou art the King of Glory: O Chriſt.

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins Womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the Kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the Glory of the Father.

We believe that thou ſhalt come: to be our Judge.

We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious bloud.

Make them to be numbred with thy Saints: in Glory everlaſting.

O Lord, ſave thy people: and bleſs thine heritage.

Govern them: and lift them up for ever.

Day by day: We magnifie thee;

And We worſhip thy Name: ever World without end.

Vouchſafe,

Morning Prayer.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us: as our trust is in thee.

O Lord, in thee have I trusted: let me never be confounded.

¶ Or this Canticle, *Benedicite, omnia Opera Domini.*

All ye Works of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Angels of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye heavens, bless ye the Lord: praise him, and magnifie him for ever.

O ye Waters, that be above the Firmament, bless ye the Lord: praise him, and magnifie him for ever.

O all ye Powers of the Lord, bless ye the Lord: praise him, and magnifie him for ever.

O ye Sun, and Moon, bless ye the Lord: praise him, and magnifie him for ever.

O ye Stars of heaven, bless ye the Lord: praise him, and magnifie him for ever.

O ye Showres and Dew, bless ye the Lord: praise him, and magnifie him for ever.

O ye Winds of God, bless ye the Lord: praise him, and magnifie him for ever.

O ye Fire, and Heat, bless ye the Lord: praise him, and magnifie him for ever.

O ye Winter, and Summer, bless ye the Lord: praise him, and magnifie him for ever.

O ye Dews, and Frosts, bless ye the Lord: praise him, and magnifie him for ever.

O ye Frost, and Cold, bless ye the Lord: praise him, and magnifie him for ever.

O ye Ice, and Snow, bless ye the Lord: praise him, and magnifie him for ever.

O ye Nights, and Days, bless ye the Lord: praise him, and magnifie him for ever.

O ye Light, and Darkness, bless ye the Lord: praise him, and magnifie him for ever.

O ye Lightnings, and Clouds, bless ye the Lord: praise him, and magnifie him for ever.

O let the Earth bless the Lord: yea, let it praise him, and magnifie him for ever.

O ye Mountains, and Hills, bless ye the Lord: praise him, and magnifie him for ever.

O all

Morning Prayer.

O all ye Grẽn things upon the earth, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Wells, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Seas, and Flouds, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Whales, and all that move in the Waters, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye Fowls of the air, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O all ye beaſts, and Cattel, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Children of men, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O let Iſrael bleſs the Lord: praiſe him, and magnifie him for ever.

O ye Prieſts of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Servants of the Lord, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye Spirits and Souls of the righteous, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye holy, and humble Men of heart, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the Day, or for the Goſpel on S. *John Baptiſts* Day.

Benedictus. S. Luk. 1. 68.

BLeſſed be the Lord God of Iſrael: for he hath viſited, and redeẽmed his people;

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy Prophets: which have beẽn ſince the World began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our forefathers: and to remember his holy Covenant;

To

Morning Prayer.

To perform the oath which he ſware to our forefather Abraham: that he would give us;

That we being delivered out of the hand of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the days of our life.

And thou, Child, ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his ways;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in darkneſs, and in the ſhadow of death: & to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Or this Pſalm, *Jubilate Deo.* Pſal. c.

O BE joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not we our ſelves, we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Then ſhall be ſung, or ſaid the Apoſtles Creed by the Miniſter and the People ſtanding. Except only ſuch days as the Creed of St. *Athanaſius* is appointed to be read.

I BElieve in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his only Son our Lord, who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified,

cified, dead, and buried, he deſcended into hell; The third day he roſe again from the dead, he aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ And after that, theſe Prayers following, all devoutly kneeling, the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

¶ Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Miniſter, Clerks and People ſhall ſay the Lords Prayer with a loud voice.

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Prieſt ſtanding up ſhall ſay,

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the Queen.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Endue thy Miniſters with righteouſneſs.

Anſwer.

And make thy choſen people joyful.

Prieſt.

O Lord, ſave thy people.

Anſwer.

And bleſs thine inheritance.

Morning Prayer.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the Day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never after, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

¶ The second Collect for Peace.

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any Adversaries, through the might of Jesus Christ our Lord. Amen.

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. Amen.

¶ In Quires and Places where they Sing, here followeth the Anthem.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read as they are there placed.

¶ A Prayer for the Queens Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign

Morning Prayer.

Anne.
George 1
George 2
George 3
George 4 1820
William 4 1830
Victoria 1837

Lady Queen ANNE, and ſo repleniſh her with the grace of thy holy Spirit, that ſhe may alway incline to thy Will, and walk in thy Way: Endue her plenteouſly with heavenly gifts, grant her in health and wealth long to live, ſtrengthen her that ſhe may vanquiſh and overcome all her enemies; and finally after this life, ſhe may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. Amen.

¶ A Prayer for the Royal Family.

ALmighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs CATHERINE the Queen Dowager, The Princeſs SOPHIA, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting Kingdom, through Jeſus Chriſt our Lord. Amen.

¶ A Prayer for the Clergy and People.

ALmighty and everlaſting God, who alone worke=ſt great marvels; Send down upon our Bi=ſhops and Curates, and all Congregations committed to their charge, the healthful Spi=rit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Me=diatour, Jeſus Chriſt. Amen.

¶ A Prayer of St. *Chryſoſtom.*

ALmighty God, who haſt given us grace at this time with one accord to make our common ſup=plications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy ſervants, as may be moſt ex=pedient for them; granting us in this World knowledge of thy truth, and in the World to come life everlaſting. Amen.

2 Cor. xiii. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER FOR Evening Prayer, Daily throughout the Year.

¶ At the beginning of Evening Prayer, the Miniſter ſhall read with a loud voice ſome one, or more of theſe Sentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid Sentences.

Ezek. 18.27. When the wicked man turneth away from his wickedneſs that he hath committed, and doth that which is lawful and right, he ſhall ſave his ſoul alive.

Pſal. 51. 3. I acknowledge my tranſgreſſions, and my ſin is ever before me.

Pſal. 51. 9. Hide thy face from my ſins, and blot out all mine iniquities.

Pſal. 51. 17. The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe.

Joel 2. 13. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

Dan. 9. 9,10. To the Lord our God belong mercies, and forgivenеſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us.

Jer. 10. 24. O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing.

S. Mat. 3. 2. Repent ye; for the kingdom of heaven is at hand.

S. Luke 15. 18, 19. I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy ſon.

Pſal. 143. 2. Enter not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no man living be juſtified.

1 S. John 1. 8, 9. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. But if we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs.

Dearly

Evening Prayer.

DEarly beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloak them before the face of Almighty God our heavenly Father, but confeſs them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. And although we ought at all times humbly to acknowledge our ſins before God, yet ought we moſt chiefly ſo to do, when we aſſemble and meet together, to render thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, to hear his moſt holy Word, and to ask thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me.

¶ A general Confeſſion to be ſaid of the Whole Congregation after the Miniſter, all kneeling.

ALmighty and moſt merciful Father; We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices, and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſu our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life, To the glory of thy holy Name. Amen.

¶ The Abſolution or Remiſſion of ſins, to be pronounced by the Prieſt alone ſtanding; the People ſtill kneeling.

ALmighty God, the Father of our Lord Jeſus Chriſt, Who deſireth not the death of a ſinner, but rather that he may turn from his wickedneſs, and live; and hath given power and commandment to his Miniſters, to declare and pronounce to his people, being penitent,

nitent, the abſolution, and remiſſion of their ſins: He pardoneth and abſolveth all them that truly repent, and unfeignedly believe his holy Goſpel. Wherefore let us beſeech him to grant us true repentance, and his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that the reſt of our life hereafter may be pure and holy, ſo that at the laſt we may come to his eternal joy, through Jeſus Chriſt our Lord. Amen.

¶ Then the Miniſter ſhall kneel, and ſay the Lords Prayer; the People alſo kneeling, and repeating it with him.

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, And the Power, And the Glory, For ever and ever. Amen.

¶ Then likewiſe he ſhall ſay,

O Lord, open thou our lips.

Anſwer.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God, make ſpeed to ſave us.

Anſwer.

O Lord, make haſte to help us.

¶ Here all ſtanding up, the Prieſt ſhall ſay,

Glory be to the Father, and to the Son: and to the holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Prieſt.

Praiſe ye the Lord.

Anſwer.

The Lords Name be praiſed.

¶ Then

Evening Prayer.

¶ Then ſhall be ſaid or ſung the Pſalms in order as they are appointed. Then a Leſſon of the Old Teſtament, as is appointed: And after that, *Magnificat* (or the Song of the bleſſed Virgin *Mary*) in Engliſh, as followeth.

MY ſoul doth magnifie the Lord: and my ſpirit hath rejoyced in God my Saviour. *Magnificat.* S. Luk. 1. 46.

For he hath regarded: the lowlineſs of his hand-maiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath ſhewed ſtrength with his arm: he hath ſcattered the proud in the imagination of their hearts.

He hath put down the mighty from their ſeat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Or elſe this Pſalm; Except it be on the Nineteenth day of the Month, when it is read in the ordinary courſe of the Pſalms.

O Sing unto the Lord a new ſong: for he hath done marvellous things. *Cantate Domino.* Pſal. 98.

With his own right hand, and with his holy arm: hath he gotten himſelf the victory.

The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and truth toward the houſe of Iſrael: and all the ends of the world have ſeen the ſalvation of our God.

Shew your ſelves joyful unto the Lord, all ye lands: ſing, rejoyce, and give thanks.

Praiſe the Lord upon the harp: ſing to the harp with a pſalm of thankſgiving.

With trumpets alſo and ſhawms: O ſhew your ſelves joyful before the Lord the King.

Let

Evening Prayer.

Let the ſea make a noiſe, and all that therein is: the round World, and they that dWell therein.

Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the World: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Then a Leſſon of the New Teſtament, as it is appointed: And after that, *Nunc dimittis*, (or the Song of *Simeon*) in Engliſh, as followeth.

Nunc dimittis. S. Luk. 2. 29.

LORD, now letteſt thou thy ſervant depart in peace: according to thy Word.

For mine eyes have ſeen: thy ſalvation,

Which thou haſt prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Or elſe this Pſalm; Except it be on the Twelfth day of the Month.

Deus miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy Way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the Nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the World ſhall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

¶ Then

Evening Prayer.

¶ Then ſhall be ſaid or ſung the Apoſtles Creed by the Miniſter and the People, ſtanding.

I Believe in God the Father Almighty, Maker of heaven and earth:
And in Jeſus Chriſt his only Son our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into hell; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.
I believe in the Holy Ghoſt; The holy Catholick Church; The Communion of Saints; The forgiveneſs of ſins; The reſurrection of the body, And the life everlaſting. Amen.

¶ And after that, theſe Prayers following, all devoutly kneeling; the Miniſter firſt pronouncing with a loud voice,

The Lord be with you.

Anſwer.

And with thy Spirit.

Miniſter.

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Miniſter, Clerks and People ſhall ſay the Lords Prayer with a loud voice.

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then the Prieſt ſtanding up ſhall ſay,

O Lord, ſhew thy mercy upon us.

Anſwer.

And grant us thy ſalvation.

Prieſt.

O Lord, ſave the Queen.

Anſwer.

And mercifully hear us when we call upon thee.

Prieſt.

Endue thy Miniſters with righteouſneſs.

Evening Prayer.

Answer.

And make thy chosen people joyful.

Priest.

O Lord, save thy people.

Answer.

And bless thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but only thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the Day; The second for Peace; The third for Aid against all perils, as hereafter followeth: Which two last Collects shall be daily said at Evening Prayer without alteration.

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just Works do proceed; Give unto thy servants that peace which the World cannot give, that both our hearts may be set to obey thy commandments, and also that by thee We being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for Aid against all Perils.

Lighten our darkness, We beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

¶ In Quires and Places where they Sing, here followeth the Anthem.

¶ A Prayer for the Queens Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily We beseech thee with thy favour to behold our most gracious Sovereign Lady Queen ANNE, **and so replenish her with the grace of thy holy**

holy Spirit, that she may alway incline to thy Will, and walk in thy Way: Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies; and finally after this life she may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Royal Family.

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless CATHERINE the Queen Dowager, The Princess SOPHIA, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ A Prayer for the Clergy and People.

ALmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. Amen.

¶ A Prayer of St. *Chrysostom*.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. Amen.

Here endeth the Order of Evening Prayer throughout the Year.

The Creed of

¶ Upon theſe Feaſts; *Chriſtmas*-day, the *Epiphany*, St *Matthias*, *Eaſter*-day, *Aſcenſion*-day, *Whitſun*-day, *S. John Baptiſt*, *S. James*, *S. Bartholomew*, *S. Matthew*, *S. Simon* and *S. Jude*, *S. Andrew*, and upon *Trinity* Sunday, ſhall be ſung or ſaid at Morning Prayer, inſtead of the Apoſtles Creed, this Confeſſion of our Chriſtian Faith, commonly called the Creed of St. *Athanaſius*, by the Miniſter and People ſtanding.

Quicunq; vult.

Hoſoever Will be ſaved: before all things it is neceſſary that he hold the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholick Faith is this: That we worſhip one God in Trinity, and Trinity in Unity;

Neither confounding the Perſons: nor dividing the ſubſtance.

For there is one Perſon of the Father, another of the Son: and another of the Holy Ghoſt.

But the Godhead of the Father, of the Son, and of the Holy Ghoſt is all one: the Glory equal, the Majeſty coeternal.

Such as the Father is, ſuch is the Son: and ſuch is the Holy Ghoſt.

The Father uncreate, the Son uncreate: and the Holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible: and the Holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal: and the Holy Ghoſt eternal.

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty: and the Holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghoſt is God.

And yet they are not three Gods: but one God.

So likewiſe the Father is Lord, the Son Lord: and the Holy Ghoſt Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Chriſtian verity: to acknowledge every perſon by himſelf to be God and Lord;

So are we forbidden by the Catholick Religion: to ſay, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The

S. Athanasius.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less then another;

But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his mother, born in the world;

Perfect God, and perfect man: of a reasonable soul, and humane flesh subsisting;

Equal to the Father as touching his Godhead: and inferiour to the Father, as touching his manhood.

Who although he be God, and man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, & to the Son: & to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Litany.

¶ Here followeth the Litany, or General Supplication, to be ſung or ſaid after Morning Prayer upon Sundays, Wedneſdays and Fridays, and at other times, when it ſhall be commanded by the Ordinary.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the World: have mercy upon us miſerable ſinners.

O God the Son, redeemer of the world: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons, and one God: have mercy upon us miſerable ſinners.

O Holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy Wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the World, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy

Nativity

The Litany.

Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony, and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant ANNE, our most gracious Queen and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve CATHERINE the Queen Dowager, The Princess SOPHIA, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

The Litany.

That it may pleaſe thée to give to all Nations unity, peace and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thée to give us an heart to love and dread thée, and diligently to live after thy commandments; We beſeech thee to hear us, good Lord.

That it may pleaſe thée to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thée to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thée to ſtrengthen ſuch as do ſtand, and to comfort and help the Weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet; We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help and comfort all that are in danger, neceſſity and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thée to preſerve all that travel by land or by water, all Women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thée to defend and provide for the fatherleſs children and Widows, and all that are deſolate and oppreſſed; We beſeech thee to hear us, good Lord.

That it may pleaſe thée to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thée to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time We may enjoy them; We beſeech thee to hear us, good Lord.

That it may pleaſe thée to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: We beſeech thée to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb

The Litany.

O Lamb of God: that takeſt away the ſins of the world;
Have mercy upon us.
O Chriſt, hear us.
O Chriſt, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Chriſt, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ Then ſhall the Prieſt, and the People with him, ſay the Lords Prayer.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

¶ **Let us pray.**

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful: Mercifully aſſiſt our prayers that We make before thée in all our troubles and adverſities whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that We thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

O God, We have heard With our ears, and our fathers have declared unto us the noble works that thou didſt in their days and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

From

The Litany.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ; Graciously hear us, O Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that We most righteously have deserved; and grant, that in all our troubles We may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediatour and Advocate, Jesus Christ our Lord. Amen.

¶ A Prayer of St. *Chrysostom.*

ALmighty God, who hast given us grace at this time With one accord to make our common supplications unto thee, and dost promise, that When two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this World knowledge of thy truth, and in the World to come life everlasting. Amen.

2 Cor. xiij. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be With us all evermore. Amen.

Here endeth the Litany.

PRAYERS.

Prayers.

PRAYERS and THANKSGIVINGS
UPON SEVERAL OCCASIONS,
To be uſed before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ For Rain.

O God heavenly Father, who by thy Son Jeſus Chriſt haſt promiſed to all them that ſeek thy Kingdom and the righteouſneſs thereof, all things neceſſary to their bodily ſuſtenance; Send us, We beſeech thee, in this our neceſſity, ſuch moderate rain and ſhowres, that We may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord. Amen.

¶ For fair Weather.

O Almighty Lord God, who for the ſin of man didſt once drown all the World, except eight perſons, and afterward of thy great mercy didſt promiſe never to deſtroy it ſo again; We humbly beſeech thee, that although We for our iniquities have worthily deſerved a plague of rain and waters, yet upon our true repentance thou Wilt ſend us ſuch Weather, as that We may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for thy clemency to give thee praiſe and glory, through Jeſus Chriſt our Lord. Amen.

¶ In the time of Dearth and Famine.

O God heavenly Father, Whoſe gift it is, that the rain doth fall, the earth is fruitful, beaſts increaſe, and fiſhes do multiply; Behold, We beſeech thee, the afflictions of thy people, and grant that the ſcarcity and dearth (Which We do now moſt juſtly ſuffer for our iniquity) may through thy goodneſs be mercifully turned into cheapneſs and plenty, for the love of Jeſus Chriſt our Lord; to Whom With thee and the Holy Ghoſt be all honour and glory, now and for ever. Amen.

¶ Or this.

O God merciful Father, Who in the time of Eliſha the prophet didſt ſuddenly in Samaria turn great ſcarcity and dearth into plenty and cheapneſs; Have mercy upon us, that We Who are now for our ſins puniſhed With like adverſity, may likeWiſe find a ſeaſonable

able relief: Increaſe the fruits of the earth by thy heavenly benediction; and grant that We receiving thy bountiful liberality, may uſe the ſame to thy glory, the relief of thoſe that are needy, and our own comfort, through Jeſus Chriſt our Lord. Amen.

¶ In the time of War and Tumults.

ALmighty God, King of all kings, and Governour of all things, Whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be merciful to them that truly repent; Save and deliver us, We humbly beſeech thee, from the hands of our enemies; abate their pride, aſſwage their malice, and confound their devices, that We, being armed With thy defence, may be preſerved evermore from all perils, to glorifie thee, Who art the only giver of all victory, through the merits of thy only Son Jeſus Chriſt our Lord. Amen.

¶ In the time of any common Plague or Sickneſs.

ALmighty God, Who in thy Wrath didſt ſend a plague upon thine own people in the Wilderneſs for their obſtinate rebellion againſt Moſes and Aaron, and alſo in the time of King David didſt ſlay With the plague of peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; Have pity upon us miſerable ſinners, Who now are viſited With great ſickneſs and mortality; that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to Withdraw from us this plague and grievous ſickneſs, through Jeſus Chriſt our Lord. Amen.

¶ In the Ember Weeks to be ſaid every day, for thoſe that are to be admitted into Holy Orders.

ALmighty God our heavenly Father, Who haſt purchaſed to thy ſelf an univerſal Church, by the pretious bloud of thy dear Son; Mercifully look upon the ſame, and at this time ſo guide and govern the minds of thy ſervants the Biſhops and Paſtours of thy flock, that they may lay hands ſuddenly on no man, but faithfully and Wiſely make choice of fit perſons to ſerve in the ſacred Miniſtry of thy Church. And to thoſe Which ſhall be Ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may ſet forth thy glory, and ſet forward the ſalvation of all men, through Jeſus Chriſt our Lord. Amen.

¶ Or

Prayers.

¶ Or this.

ALmighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, We humbly beseech thee, to all those who are to be called to any Office and Administration in the same; and so replenish them with the truth of thy Doctrine, and indue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

¶ A Prayer for the High Court of Parliament, to be read during their Session.

MOst gracious God, We humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldst be pleased to direct and prosper all their Consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and her kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace & happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, We humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.

¶ A Collect or Prayer for all Conditions of Men, to be used at such times when the Litany is not appointed to be said.

O God, the creator and preserver of all mankind, We humbly beseech thee for all sorts and conditions of men, that thou Wouldst be pleased to make thy ways known unto them; thy saving health unto all Nations. More especially We pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally We commend to thy fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or estate, [*especially those for whom our Prayers are desired] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this We beg for Jesus Christ his sake. Amen.

* This to be said when any desire the Prayers of the Congregation.

Thanksgivings.

¶ A Prayer that may be said after any of the former.

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. Amen.

THANKSGIVINGS.

¶ A General Thanksgiving.

ALmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men, [* Particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. Amen.

* This to be said when any that have been prayed for, desire to return praise.

¶ For Rain.

O God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. Amen.

¶ For

Thanksgivings.

¶ For fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and Waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of Weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. Amen.

¶ For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout Prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. Amen.

¶ For Peace and Deliverance from our Enemies.

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the World may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

¶ For restoring Publick Peace at Home.

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. Amen.

Thankſgivings.

¶ For deliverance from the Plague, or other common Sickneſs.

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions by thy late heavy and dreadful viſitation, and now in the midſt of judgment remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer unto thy Fatherly goodneſs our ſelves, our ſouls and bodies, which thou haſt delivered to be a living ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. Amen.

¶ Or this.

WE humbly acknowledge before thee, O moſt merciful Father, that all the puniſhments which are threatned in thy law, might juſtly have fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak and unworthy humiliation, to aſſwage the contagious ſickneſs, wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health into our dwellings; We offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, lauding and magnifying thy glorious Name for ſuch thy preſervation and providence over us, through Jeſus Chriſt our Lord. Amen.

THE

THE COLLECTS, EPISTLES, AND GOSPELS

To be uſed throughout the Year.

¶ Note that the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, ſhall be ſaid at the Evening Service next before.

The firſt Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light now in the time of this mortal life (in which thy Son Jeſus Chriſt came to viſit us in great humility;) that in the laſt day when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who liveth and reigneth with thee and the Holy Ghoſt, now and ever. Amen.

¶ This Collect is to be repeated every day with the other Collects in Advent, until Chriſtmas-Eve.

The Epiſtle.

OWe no man any thing, but to love one another: Rom. xiij. 8.
for he that loveth another hath fulfilled the law.
For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let

us Walk honestly as in the day, not in rioting and drunkennes, not in chambering and Wontonnes, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel.

S. Matth. xxj. 1. When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any man say ought unto you ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the fole of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God; and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

The

Advent Sunday ij.

The Epiſtle.

WHatſoever things were written afoꝛetime, were written foꝛ our learning; that we thꝛough patience and comfoꝛt of the Scriptures might have hope. Now the God of patience and conſolation grant you to be like-minded one toWards another, accoꝛding to Chꝛiſt Jeſus: That ye may With one mind, and one mouth glorifie God, even the Father of our Loꝛd Jeſus Chꝛiſt. Wheꝛefoꝛe receive ye one another, as Chꝛiſt alſo received us, to the glozy of God. Now I ſay, that Jeſus Chꝛiſt Was a miniſter of the circumciſion, foꝛ the truth of God, to confirm the pꝛomiſes made unto the fathers: And that the Gentiles might glozifie God foꝛ his mercy, as it is Wꝛitten, Foꝛ this cauſe I Will confeſs to thee among the Gentiles, and ſing unto thy Name. And again he ſaith, Rejoyce, ye Gentiles, With his people. And again, Pꝛaiſe the Loꝛd, all ye Gentiles, and laud him, all ye people. And again, Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign oveꝛ the Gentiles, in him ſhall tht Gentiles truſt. Now the God of hope fill you With all joy and peace in believing, that ye may abound in hope, thꝛough the poWer of the Holy Ghoſt. Rom. xv. 4.

The Goſpel.

AND there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, With perplexity, the ſea and the Wawes roꝛing; mens hearts failing them foꝛ fear, and foꝛ looking afteꝛ thoſe things Which are coming on the earth: foꝛ the poWers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud With poWer and great glozy. And When theſe things begin to come to paſs, then look up, and lift up your heads; foꝛ your redemption dꝛaWeth nigh. And he ſpake to them a parable, Behold, the fig-tree, and all the trees; When they noW ſhoot foꝛth, ye ſee and knoW of your oWn ſelves, that ſummer is noW nigh at hand. So likeWiſe ye, When ye ſee theſe thngs come to paſs, knoW ye that the kingdom of God is nigh at hand. Veꝛily, I ſay unto you, This generation ſhall not paſs aWay, till all be fulfilled: Heaven and earth ſhall paſs aWay; but my Woꝛds ſhall not paſs aWay. S. Luke xxj. 25.

The

Advent Sunday iij.

The third Sunday in Advent.

The Collect.

ALMIGHTY Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the Ministers and Stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, We may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. Amen.

The Epistle.

1 Cor. iv. 1. LEt a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of mans judgment: yea, I judge not mine own self. For I know nothing by my self, yet am I not hereby justified; but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The Gospel.

S. Matth. xj. 2. NOw when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do We look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the Wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The

Advent Sunday iv.

The fourth Sunday in Advent.

The Collect.

ALmighty Lord, raiſe up (We pray theé) thy power, and come among us, and with great might ſuccour us; that whereas through our ſins and wickedneſs, We are ſore let and hindred in running the race that is ſet before us, thy bountiful grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord; to whom with theé and the Holy Ghoſt be honour and glory, World without end. Amen.

The Epiſtle.

REjoyce in the Lord alway, and again I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the Peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus. Phil. iv. 4.

The Goſpel.

THis is the Record of John, when the Jews ſent Priests and Levites from Jeruſalem to ask him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that Prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us. What ſayeſt thou of thy ſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the Prophet Eſaias: And they which were ſent, were of the Phariſees. And they asked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that Prophet? John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing. S. John i. 19.

¶ The

Christmas-day.

¶ The NATIVITY of our LORD, or the Birth-day of *CHRIST*, commonly called *Christmas-day*.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that We being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, Who liveth and reigneth With thee, and the same Spirit, ever one God, World Without end. Amen.

The Epistle.

Heb. i. 1. GOd Who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the Word of his power, When he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better then the angels, as he hath by inheritance obtained a more excellent Name then they. For unto Which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I Will be to him a Father, and he shall be to me a Son? And again, When he bringeth in the first-begotten into the World, he saith, And let all the angels of God Worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee With the oyl of gladness above thy fellows. And, Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The

S. Stephen.

The Gospel.

IN the beginning was the Word, and the Word was S. John i. 1.
with God, and the Word was God. The same
was in the beginning With God. All things were
made by him, and without him was not any thing made,
that was made. In him was life, and the life was the
light of men. And the light shineth in darkness, and the
darkness comprehended it not. There was a man sent from
God, whose name was John. The same came for a Wit-
ness, to bear Witness of the light, that all men through
him might believe. He was not that light, but was sent to
bear Witness of that light. That was the true light,
which lighteth every man that cometh into the World. He
was in the World, and the World was made by him, and
the World knew him not. He came unto his own, and his
own received him not. But as many as received him, to
them gave he power to become the sons of God, even to them
that believe on his name: Which were born, not of blood,
nor of the will of the flesh, nor of the will of man, but of
God. And the Word was made flesh, and dwelt among
us, (and We beheld his glory, the glory as of the only be-
gotten of the Father) full of grace and truth.

S. STEPHENS day.

The Collect.

GRant, O Lord, that in all our sufferings here up-
on earth, for the testimony of thy truth, We may
stedfastly look up to heaven, and by faith behold the
glory that shall be revealed; and being filled with the holy
Ghost, may learn to love and bless our persecuters by the
example of thy first Martyr Saint Stephen, who prayed
for his murtherers to thee, O blessed Jesus, who standest
at the right hand of God to succour all those that suffer
for thee, our only Mediatour and Advocate. Amen.

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.

For the Epistle.

STephen being full of the holy Ghost, looked up sted- Acts vij. 55.
fastly into heaven, and saw the glory of God, and
Jesus standing on the right hand of God, and
said, Behold, I see the heavens opened, and the Son of
man standing on the right hand of God. Then they cried
out

out with a loud voice, and ſtopped their ears, and ran upon him with one accord, and caſt him out of the city, and ſtoned him; and the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul. And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus, receive my ſpirit. And he kneeled down and cried with a loud voice, Lord, lay not this ſin to their charge. And when he had ſaid this, he fell aſleep.

The Goſpel.

S. Matth. xxiij. 34. Behold, I ſend unto you prophets, and wiſemen, and ſcribes; and ſome of them ye ſhall kill and crucifie; and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city; that upon you may come all the righteous bloud ſhed upon the earth, from the bloud of righteous Abel, unto the bloud of Zacharias, Son of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets and ſtoneſt them which are ſent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your houſe is left unto you deſolate. For I ſay unto you, ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the Name of the Lord.

S. John the Evangeliſts day.

The Collect.

Merciful Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint John, may ſo walk in the light of thy truth, that it may at length, attain to the light of everlaſting life, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 S. John j. 1. That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the Word of life; (For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with

his

his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the bloud of Jeſus Chriſt his Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his Word is not in us.

The Goſpel.

JEſus ſaid unto Peter, Follow me. Then Peter turning about ſeeth the diſciple whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: yet Jeſus ſaid not unto him, he ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which if they ſhould be written every one, I ſuppoſe, that even the world it ſelf could not contain the books that ſhould be written. S. John xxi. 19.

The Innocents day.

The Collect.

ALmighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, and madeſt infants to glorifie thee by their deaths; Mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorifie thy holy Name, through Jeſus Chriſt our Lord. Amen.

Sunday after Christmas.

For the Epistle.

Rev. xiv. 1. I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred fourty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and fourty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel.

S. Mat. ii. 13. THe angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the Wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that We being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through

through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen.

The Epistle.

NOw I say, that the heir as long as he is a child, Gal. iv. 1.
differeth nothing from a servant, though he be lord of all; but is under tutours and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel.

THe birth of Jesus Christ was on this wise: When S. Mat. i. 18.
as his mother Mary was espoused to Joseph (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born Son; and he called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that

our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

Rom. iv. 8. BLessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel.

S. Luke ij. 15. AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ The same Collect, Epistle and Gospel shall serve for every day after, unto the Epiphany.

The

Epiphany.

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a Star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that We which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen.

The Epistle.

FOr this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to youward: how that by revelation he made known unto me the mystery: (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less then the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him. Ephes. iii. 1.

The Gospel.

WHen Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews: for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, & all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them, where Christ should be born. And they said unto him, S. Mat. ii. 1.

him, In Bethlehem of Judea: For thus it is Witten by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governour that shall rule my people Israel. Then Herod, When he had privily called the Wise-men, enquired of them diligently What time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and When ye have found him, bring me Word again, that I may come and Worship him also. When they had heard the king, they departed; and lo, the star Which they saw in the east, Went before them, till it came and stood over Where the young child was. When they saw the star, they rejoyced With exceeding great joy. And when they were come into the house, they saw the young child With Mary his mother, and fell down and Worshipped him: And When they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being Warned of God in a dream, that they should not return to Herod, they departed into their own countrey another Way.

The first Sunday after the Epiphany.

The Collect.

ALL Lord, We beseech thee mercifully to receive the prayers of thy people Which call upon thee, and grant that they may both perceive, and know What things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. xii. 1. I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, Which is your reasonable service. And be not conformed to this World; but be ye transformed by the renewing of your mind, that ye may prove What is that good, and acceptable, and perfect Will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as We have many members in one body, and all members have not the same office; so We being many are one body in Christ, and every one members one of another.

The

Epiph. Sunday ij.

The Gospel.

NOw his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the Doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it, that ye sought me? Wist ye not that I must be about my fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man. S. Luke ii. 41.

The second Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle.

HAving then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness. Let love be without dissimulation. Abhor that which is evil, Rom. xii. 6,

cleave

cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoycing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel.

S. John ii. 1. AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The

Epiph. Sunday iij.

The Epiſtle.

BE not Wiſe in your oWn conceits. Recompenſe to no man evil foꝛ evil. Pꝛovide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably With all men. Dearly beloved, avenge not your ſelves, but rather give place unto Wꝛath; foꝛ it is Wꝛitten, Uengeance is mine; I Will repay, ſaith the Loꝛd. Theꝛefoꝛe if thine enemy hunger, fæd him; if he thirſt, give him dꝛink: foꝛ in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil With good. Rom. xii. 16.

The Goſpel.

WHen he Was come doWn from the mountain, great multitudes followed him. And behold, there came a lepeꝛ and Woꝛſhipped him, ſaying, Loꝛd, if thou Wilt, thou canſt make me clean. And Jeſus put foꝛth his hand and touched him, ſaying, I Will, be thou clean. And immediately his lepꝛoſie Was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy Way, ſheW thy ſelf to the pꝛieſt, and offer the gift that Moſes commanded foꝛ a teſtimony unto them. And When Jeſus Was entred into Capernaum, there came unto him a centurion beſeeching him, and ſaying, Loꝛd, my ſervant lieth at home ſick of the palſie, gꝛievouſly toꝛmented. And Jeſus ſaith unto him, I Will come and heal him. The centurion anſWered and ſaid, Loꝛd, I am not Woꝛthy that thou ſhouldeſt come under my roof; but ſpeak the Woꝛd only, and my ſervant ſhall be healed. Foꝛ I am a man under authoꝛity, having ſouldiers under me: and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Uerily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and Weſt, and ſhall ſit doWn With Abꝛaham, and Iſaac, and Jacob in the kingdom of heaven. But the childꝛen of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be Weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy Way, and as thou haſt believed, ſo be it done unto thee. And his ſervant Was healed in the ſelf-ſame hour. S. Matth. viii. 1.

The

Epiph. Sunday iv.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many & great dangers, that by reason of the frailty of our nature We cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. xiii. 1. LEt every soul be subject unto the higher powers; for there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must néeds be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to Whom tribute is due, custom to Whom custom, fear to Whom fear, honour to Whom honour.

The Gospel.

S. Matth. viii. 23. AND When he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, & awoke him, saying, Lord, save us, We perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And When he was come to the other side into the countrey of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceéding fierce, so that no man might pass by that Way. And behold, they cried out, saying, What have We to do With thee, Jesus thou Son of God? art thou come hither to torment us before

Epiph. Sunday v.

foze the time: And there was a good way off from them an herd of many ſwine, fæding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befaln to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

ALmighty Lord, We beſeech thee to keep thy Church, and houſhold continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in pſalms and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him. Col. iii. 12.

The Goſpel.

THe kingdom of heaven is likened unto a man, which ſowed good ſeed in his field. But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field: from S. Mat. xiii. 24.

from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that We go and gather them up? But he said, Nay; lest While ye gather up the tares, ye root up also the Wheat With them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the Wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, Whose blessed Son Was manifested, that he might destroy the Works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, We beseech thee, that having this hope, We may purifie our selves even as he is pure; that When he shall appear again With power and great glory, We may be made like unto him in his eternal and glorious kingdom, where With thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God World Without end. Amen.

The Epistle.

1 S. John iii. 1. Behold, What manner of love the Father hath bestowed upon us, that We should be called the sons of God: therefore the World knoweth us not, because it knew him not. Beloved, now are We the sons of God, and it doth not yet appear What We shall be: but We know, that When he shall appear, We shall be like him; for We shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law. And ye know that he Was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: Whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God Was manifested, that he might destroy the Works of the devil.

The

Septuagesima.

The Gospel.

Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the West: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. S. Matth. xxiv. 23.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

LOrd, we beseech thee favourably to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God world without end. Amen.

The Epistle.

Now ye not, that they which run in a race, run all, but one receiveth the prize: So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I my self should be a cast-away. 1 Cor. ix. 24.

Sexageſima.

The Goſpel.

Matth. xx. 1. THe kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive. So when even was come, the Lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have born the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

The Sunday called Sexageſima, or the ſecond Sunday before Lent.

The Collect.

LOrd God, who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

2 Cor. xi. 19. FOr ye ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt

exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning repꝛoch, as though we had beẽn weak: howbeit, whereinſoever any is bold (I ſpeak foolihly) I am bold alſo. Are they Hebꝛews? ſo am I: are they Iſraelites? ſo am I: Are they the ſeed of Abꝛaham? ſo am I: are they miniſters of Chꝛiſt? (I ſpeak as a fool) I am moꝛe: in labours moꝛe abundant; in ſtripes above meaſure; in pꝛiſons moꝛe frequent; in deaths oft. Of the Jews fiue times receiued I foꝛty ſtripes ſaue one. Thꝛice was I beaten with rods. Once was I ſtoned. Thꝛice I ſuffered ſhipwꝛack. A night and a day I haue been in the deep: in iourneying often; in perils of waters; in perils of robbers; in perils by mine owꝛn countrey-men; in perils by the heathen; in perils in the city; in perils in the wildernels; in perils in the ſea; in perils among falſe bꝛethꝛen; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I muſt needs gloꝛy, I will gloꝛy of the things which concern mine infirmities. The God and Father of our Loꝛd Jeſus Chꝛiſt, which is bleſſed foꝛ eꝛmoꝛe, knoweth that I lie not.

2 Cor. xii. 1.

The Goſpel.

When much people were gathered together, and were come to him out of every city, he ſpake by a parable, A ſoweꝛ went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was troden down, and the fowls of the air deboured it. And ſome fell upon a rock, and as ſoon as it was ſpꝛung up, it withered away, becauſe it lacked moiſture. And ſome fell among thoꝛns, and the thoꝛns ſpꝛang up with it, and choked it. And other fell on good ground, and ſpꝛang up, and bare fruit an hundꝛed fold. And when he had ſaid theſe things, he cried, He that hath eaꝛs to heaꝛ, let him heaꝛ. And his diſciples asked him, ſaying, What might this parable be? And he ſaid, Unto you it is giuen to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and heaꝛing they might not underſtand. Now the parable is this; The ſeed is the woꝛd of God. Thoſe by the way-ſide are they that heaꝛ; then cometh the deuil, and taketh away the woꝛd out of their heaꝛts, leſt they ſhould beliebe and be ſaued. They on the rock, are they, which when they heaꝛ, receiue the woꝛd with joy; and

S. Luke viii. 4.

theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth and are choked with cares, and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honeſt and good heart, having heard the Word, keep it, and bring forth fruit with patience.

The Sunday called Quinquageſima, or the next Sunday before Lent.

The Collect.

O Lord, who haſt taught us, that all our doings without charity are nothing worth; ſend thy Holy Ghoſt, and pour into our hearts that moſt excellent gift of charity, the very bond of peace, and of all vertues, without which whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſts ſake. Amen.

The Epiſtle.

1 Cor. xiij. 1. Though I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

The

Aſhwedneſday.

The Goſpel.

THen Jeſus took unto him the twelve, and ſaid unto them, Behold, We go up to Jeruſalem, and all things that are Written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on. And they ſhall ſcourge him, and put him to death; and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging: and hearing the multitude paſs by, he asked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, ſaying, Jeſus thou Son of David, have mercy on me. And they which went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he asked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God. S. Luke xviij. 31.

The firſt day of Lent, commonly called Aſhwedneſday.

The Collect.

ALmighty and everlaſting God, who hateſt nothing that haſt made, and doſt forgive the ſins of all them that are penitent; Create and make in us new and contrite hearts that we worthily lamenting our ſins, and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through Jeſus Chriſt our Lord. Amen.

¶ This Collect is to be read every day in Lent, after the Collect appointed for the day.

For the Epiſtle.

TUrn ye even to me, ſaith the Lord, with all your heart, and with faſting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he Joel ij. 12.

is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God: Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproch, that the heathen should rule over them: Wherefore should they say among the people, Where is their God?

The Gospel.

S. Matth. vi. 16. When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast fourty days and fourty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle.

2 Cor. vi. 1. We then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold now is the accepted time; behold, now is the day of salvation)

ſalvation) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving our ſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the holy Ghoſt, by love unfeigned, by the Word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel.

Then was Jeſus led up of the ſpirit into the wilder- S. Mat. iv. 1.
neſs, to be tempted of the devil. And when he had faſted fourty days, and fourty nights, he was afterward an hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered, and ſaid, It is written, Man ſhall not live by bread alone, but by every Word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thy ſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, thou ſhalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtred unto him.

The

Lent Sunday ij.

The ſecond Sunday in Lent.

The Collect.

ALmighty God, who ſeeſt that we have no power of our ſelves to help our ſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that We may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 Theſ. iv. 1. WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk and to pleaſe God, ſo ye would abound more and more. For ye know what commandments We gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as We alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

The Goſpel.

S. Matth. xv. 21. JEſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him ſaying, Have mercy on me, O Lord, thou Son of David, my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt Sheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me, but he anſwered and ſaid, it is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſters table. Then Jeſus anſwered and ſaid unto her, O Woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The

Lent Sunday iij.

The third Sunday in Lent.

The Collect.

WE beseech thée, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle.

BE ye therefore followers of God, as dear children; Ephes. v. 1.
and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a swéet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (For the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel.

JEsus was casting out a devil, and it was dumb. S. Luke. xi.
And it came to pass when the devil was gone out, 14.
the dumb spake; and the people wondred. But some of them said, He casteth out devils through Beélzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand: because ye say that I cast out devils

devils through Beelzebub. And if I by Beelzebub cast out devils, by Whom do your sons cast them out? therefore shall they be your judges. But if I With the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but When a stronger then he shall come upon him, and overcome him, he taketh from him all his armour Wherein he trusted, and divideth his spoils. He that is not With me, is against me: and he that gathereth not With me, scattereth. When the unclean spirit is gone out of a man, he Walketh through dry places, seeking rest; and finding none, he saith, I Will return unto my house whence I came out. And When he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more Wicked then himself, and they enter in, and dWell there; and the last state of that man is Worse then the first. And it came to pass as he spake these things, a certain Woman of the company lift up her voice, and said unto him, Blessed is the Womb that bare thee, and the paps Which thou hast sucked. But he said, Yea, rather blessed are they that hear the Word of God, and keep it.

The fourth Sunday in Lent.

The Collect.

GRant, We beseech thee, Almighty God, that We Who for our evil deeds do Worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle.

Gal. iv. 21. TEll me, ye that desire to be under the laW, do ye not hear the laW? For it is Written, that Abraham had tWo sons, the one by a bond-maid, the other by a freé-Woman. But he Who Was of the bond-Woman, Was born after the flesh; but he of the freé-Woman, Was by promise. Which things are an allegory: for these are the tWo covenants; the one from the mount Sinai, Which gendreth to bondage, Which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem Which noW is, and is in Bondage With her children. But Jerusalem Which is above is freé; Which is the mother of us all. For it is Written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many moe children then she Which hath an hus-

husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the Scripture? Cast out the Bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel.

JEsus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of Bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve Baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. S. John vi. 1.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy People; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. Amen.

The

Lent Sunday v.

The Epistle.

Heb. ix. 11. CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediatour of the new Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

The Gospel.

S. John viij. 46. THen Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say We not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now We know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your Father Abraham rejoyced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The

Sunday before Easter.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle.

LEt this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name; that at the Name of Jesus every knee should bowe, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ij. 5.

The Gospel.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of S. Matth. xxvij. 1.

silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me,) And Jesus stood before the governour: & the governour asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man

of

Sunday before Easter.

of Cyrene, Simon by name: him they compelled to bear his cross. And When they Were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vineger to drink, mingled With gall: and When he had tasted thereof, he Would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, Which Was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting doWn, they Watched him there; and set up over his head his accusation Written, THIS IS JESUS THE KING OF THE JEWS. Then Were there tWo thieves crucified With him: one on the right hand, and another on the left. And they that passed by reviled him, Wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come doWn from the cross. LikeWise also the chief priests mocking him, With the scribes and elders said, He saved others, himself he cannot save: if he be the King of Israel, let him noW come doWn from the cross, and We Will believe him. He trusted in God; let him deliver him noW if he Will have him: for he said, I am the Son of God. The thieves also Which Were crucified With him, cast the same in his teeth. NoW from the sixth hour there Was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried With a loud voice, saying Eli, Eli, lama sabachthani? that is to say, My God, my God, Why hast thou forsaken me? Some of them that stood there, When they heard that, said, This man calleth for Elias. And straightWay one of them ran, and took a spunge, and filled it With vineger, and put it on a reed, and gave him to drink. The rest said, Let be, let us see Whether Elias Will come to save him. Jesus When he had cried again With a loud voice, yielded up the ghost. And behold, the vail of the temple Was rent in tWain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves Were opened, and many bodies of saints Which slept, arose, and came out of the graves, after his resurrection, and Went into the holy city, and appeared unto many. NoW When the centurion, and they that Were With him, Watching Jesus, saW the earth-quake, and those things that Were done, they feared greatly, saying, Truly this Was the Son of God.

Munday before Easter.

Munday before Easter.

For the Epistle.

Isai. lxiij. 1. WHo is this that cometh from Edom, with dyed garments from Bozrah: this that is glorious in his apparel, travelling in the greatness of his strength: I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the Wine-fat: I have troden the Wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembred the days of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his flock: Where is he that put his holy spirit within him: that led them by the right hand of Moses, with his glorious arm, dividing the Water before them, to make himself an everlasting Name: That led them through the deep as an horse in the wilderness, that they should not stumble: as a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me: are they restrained: Doubtless thou art our Father,

though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy Ways: and hardened our heart from thy fear: Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel.

AFter two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more then three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room

S. Mark xiv. 1.

furnished, and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but Wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father; all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And

again

Munday before Easter.

again he went away, and prayed and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me it at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves from the chief Priests, and the Scribes, and the Elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes; and Peter followed him afar off, even into the palace of the high Priest: and he sat with the servants, and warmed himself at the fire. And the chief Priests, and all the counsel sought for witness against Jesus, to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high Priest stood up in the midst, and asked Jesus saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then

Tuesday before Easter.

Then the high Priest rent his clothes, and saith, What need We any further Witnesses: ye have heard the blasphemy: What think ye: And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie; and the servants did strike him With the palms of their hands. And as Peter Was beneath in the palace, there cometh one of the maids of the high priest; and When she saW Peter Warming himself, she looked upon him, and said, And thou also Wast With Jesus of Nazareth. But he denied, saying, I knoW not, neither understand I What thou sayest. And he Went out into the porch, and the cock creW. And a maid saW him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to sWear, saying, I knoW not this man of Whom ye speak. And the second time the cock creW. And Peter called to mind the Word that Jesus said unto him, Before the cock croW tWice, thou shalt deny me thrice. And When he thought thereon, he Wept.

Tuesday before Easter.

For the Epistle.

Isaiah l. 5. THE Lord God hath opened mine ear, and I was not rebellious, neither turned aWay back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God Will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I knoW that I shall not be ashamed. He is near that justifieth me, Who Will contend With me: Let us stand together; Who is mine adversary: let him come near to me. Behold, the Lord God Will help me; Who is he that shall condemn me: Lo, they all shall Wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that Walketh in darkness, and hath no light: let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about With sparks; Walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie doWn in sorroW.

The

Tuesday before Easter.

The Gospel.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole counsel and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? (For he knew that the chief priests had delivered him for envy) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenean, who passed by, coming out of the countrey, the father of Alexander and Rufus, to bear his crosse. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink, Wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the S. Mark xv. 1.

third

third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucifie to thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle.

Heb. ix. 16. Where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood: for when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoyned unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of

blood

Wednesd. before Easter.

bloud is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifies then these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with bloud of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel.

NOw the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and Scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and coummuned with the chief priests and captains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meét you, bearing a pitcher of water; follow him into the house where he entreth in. And ye shall say unto the goodman of the house, The master saith unto thée, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, & the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until

S. Luke xxij. 1.

the

the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new Testament in my bloud, which is shed for you. But behold the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and by one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and

prayed,

prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Jesus answered, and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief Priests, and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high Priests house; and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus, mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the

chief prieſts, and the ſcribes came together, and led him into their council, ſaying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not believe. And if I alſo ask you, you will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we our ſelves have heard of his own mouth.

Thurſday before Eaſter.

The Epiſtle.

1 Cor. xi. 17. NOw this that I declare unto you, I praiſe you not; that you come together, not for the better, but for the worſe. For firſt of all, when ye come together in the Church, I hear that there be diviſions among you, and I partly believe it. For there muſt be alſo hereſies among you, that they who are approved may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lords ſupper: For in eating, every one taketh before other his own ſupper: and one is hungry, and another is drunken. What have ye not houſes to eat and to drink in? or deſpiſe ye the Church of God, and ſhame them that have not? What ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread; and when he had given thanks, he brake it, and ſaid, Take eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. Wherefore whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and bloud of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged we are chaſtned of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And

if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

The Goſpel.

THe whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar, ſaying that he himſelf is Chriſt a king. And Pilate asked him, ſaying, Art thou the king of the Jews? And he anſwered him and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And aſſoon as he knew that he belonged unto Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief prieſts and ſcribes ſtood and vehemently accuſed him. And Herod with his men of war ſet him at nought, and mocked him, and arayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves. And Pilate when he had called together the chief prieſts, and the rulers, and the people, ſaid unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabas: (Who for a certain ſedition made in the city, and for murder was caſt in priſon) Pilate therefore willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucifie him, crucifie him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were in-

S. Luke xxiij. 1.

ſtant with loud voices, requiring that he might be crucifi-
ed: and the voices of them, and of the chief prieſts prevailed.
And Pilate gave ſentence, that it ſhould be, as they requi-
red. And he releaſed unto them, him that for ſedition and
murder was caſt into priſon, whom they had deſired; but
he delivered Jeſus to their will. And as they led him away,
they laid hold upon one Simon a Cyrenian, coming out of
the countrey, and on him they laid the croſs, that he might
bear it after Jeſus. And there followed him a great com-
pany of people, and of women, which alſo bewailed and la-
mented him. But Jeſus turning unto them, ſaid, Daugh-
ters of Jeruſalem, weep not for me, but weep for your
ſelves, and for your children. For behold, the days are
coming, in which they ſhall ſay, Bleſſed are the barren,
and the wombs that never bare, and the paps which never
gave ſuck. Then ſhall they begin to ſay to the mountains,
Fall on us; and to the hills, Cover us. For if they do theſe
things in a green tree, what ſhall be done in the dry? And
there were alſo two other malefactors led with him to be
put to death. And when they were come to the place which
is called Calvary, there they crucified him; and the male-
factors, one on the right hand, and the other on the left.
Then ſaid Jeſus, Father, forgive them, for they know not
what they do. And they parted his raiment, and caſt lots.
And the people ſtood beholding; & the rulers alſo with them
derided him, ſaying, He ſaved others, let him ſave himſelf,
if he be Chriſt the choſen of God. And the ſouldiers alſo
mocked him, coming to him, and offering him vineger, and
ſaying, If thou be the king of the Jews, ſave thy ſelf.
And a ſuperſcription alſo was written over him in letters
of Greek, and Latine, and Hebrew, THIS IS THE KING
OF THE JEWS. And one of the malefactors, which
were hanged, railed on him, ſaying, If thou be Chriſt,
ſave thy ſelf and us. But the other anſwering, rebuked
him, ſaying, Doſt not thou fear God, ſeeing thou art in the
ſame condemnation? And we indeed juſtly; for we receive
the due reward of our deeds, but this man hath done no-
thing amiſs. And he ſaid unto Jeſus, Lord, remember
me when thou comeſt into thy Kingdom. And Jeſus ſaid
unto him, verily I ſay unto thee, To day ſhalt thou be
with me in Paradiſe. And it was about the ſixth hour.
And there was a darkneſs over all the earth, until the
ninth hour. And the ſun was darkened, and the vail of the
temple was rent in the midſt. And when Jeſus had cri-
ed with a loud voice, he ſaid, Father, into thy hands I

commend

commend my ſpirit: and having ſaid thus, he gave up the Ghoſt. Now when the Centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things that were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that followed him from Galilée, ſtood afar off, beholding theſe things.

Good Friday.

The Collects.

ALmighty God, we beſeech thée graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs, who now liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. Amen.

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; Receive our ſupplications and prayers which we offer before thée for all eſtates of men in thy holy Church, that every member of the ſame in his vocation and miniſtry, may truly and godly ſerve thee, through our Lord and Saviour, Jeſus Chriſt. Amen.

MErciful God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy Word; and ſo fetch them home, bleſſed Lord to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepherd, Jeſus Chriſt our Lord, who liveth and reigneth with thée and the holy Spirit, one God world without end. Amen.

The Epiſtle.

THe law having a ſhadow of good things to come, & not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceaſed to be offered; becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance Heb. x. 1.

again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings, and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the Book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministring, and offering oftentimes the same sacrifices which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: And having an high Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) And let us consider one another to provoke unto love, and to good works; not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day a approching.

The Gospel.

S. Joh xix. 1. Pilate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews: And they smote him

with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief Priests therefore & officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews answered him, We have a law, & by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; & went again into the judgment-hall, & saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesars friend: whosoever maketh himself a king, speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross, and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latine. Then said the chief Priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. Then the souldiers, when they had crucified Jesus, took

his

his garments (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vineger: And they filled a spunge with vineger, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vineger, he said, It is finished: and he bowed his head, and gave up the Ghost. The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as We are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, We may be buried with him, and that through the grave and gate of death, We may pass to our joyful resurrection, for his merits, Who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

The

Easter-day.

The Epistle.

FOr it is better if the will of God be so, that ye suffer for well-doing, then for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him. 1 S. Pet. iij. 17.

The Gospel.

WHen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead: so the last errour shall be worse then the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went & made the sepulchre sure, sealing the stone, and setting a watch. S. Matth. xxvij. 57.

Easter-day.

¶ At morning Prayer, instead of the Psalm, *O come let us*, &c. these Anthems shall be sung or said.

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth. 1 Cor. v. 7.

Christ

Easter-day.

Rom. vi. 9. CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord.

1 Cor. xv. 20 CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

The Collect.

ALmighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. Amen.

The Epistle.

Col. iij. 1. IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

The Gospel.

S. Joh xx. 1. THe first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and

We

Easter Munday.

we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stouping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

Munday in Easter Week.

The Collect.

ALmighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

For the Epistle.

PEter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. And he commanded us to preach unto the people, and to testifie Acts x. 34.

Easter Munday.

stifie that it is he who was ordained of God, to be the Judge of quick and dead. To him give all the prophets witnels, that through his Name whosoever believeth in him, shall receive remission of sins.

The Gospel.

S. Luke. xxiv. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us,

Easter Tuesday.

us, while he talked with us by the way, and while he opened to us the Scriptures: And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter Week.

The Collect.

ALMIGHTY God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the Holy Ghost, ever one God, world without end. Amen.

For the Epistle.

MEN and brethren, children of the stock of Abraham, Acts xiii. 26.
and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is

preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel.

S. Luke xxiv. 36.

✠✠✠✠Esus himself stood in the midst of them, and saith ✠ J ✠ unto them, Peace be unto you. But they were ✠✠✠✠ terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honycomb. And he took it, and did eat before them. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all Nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

✠✠✠Lmighty Father, who hast given thine only Son ✠A✠ to die for our sins, and to rise again for our justifi✠✠✠ cation; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

1 S. John v. 4.

✠✠✠✠Hatsoever is born of God overcometh the world; and ✠W✠ this is the victory that overcometh the world, even ✠✠✠✠ our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This

is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, That God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

The Gospel.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. S. John xx. 19.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace, that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and 1 S. Pet. ij. 19.

ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps: Who did no ſin, neither was guile found in his mouth: Who when he was reviled, reviled not again; When he ſuffered he threatned not; but committed himſelf to him that judgeth righteouſly: Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

The Goſpel.

S. John x. 11. ✠✠✠✠Eſus ſaid, I am the good ſhepherd: the good ſhep-
✠ J ✠ herd giveth his life for the ſheep. But he that is
✠✠✠✠ an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold; them alſo I muſt bring; and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd.

The third Sunday after Eaſter.

The Collect.

✠✠✠✠Lmighty God, who ſhewest to them that be in er-
✠A✠ rour the light of thy truth, to the intent that they
✠✠✠✠ may return into the way of righteouſneſs; Grant unto all them that are admitted into the fellowſhip of Chriſts Religion, that they may eſchew thoſe things that are contrary to their Profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord Jeſus Chriſt. Amen.

The Epiſtle.

1 S. Pet. ij. 11. ✠✠✠✠Early beloved, I beſeech you as ſtrangers and pil-
✠✠✠✠D✠ grims, abſtain from fleſhly luſts, which war a-
✠✠✠✠ gainſt the ſoul; having your converſation honeſt among the Gentiles; that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, Glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lord ſake, whether

whether it be to the King, as ſupreme; or unto governours, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of foolish men: as free, and not uſing your liberty for a cloak of malicioufneſs; but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel.

JEſus ſaid to his diſciples, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, a little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me; and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among your ſelves of that I ſaid, A little while and ye ſhall not ſee me; and again, a little while and ye ſhall ſee me? Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: but aſſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow; but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you. S. John xvj. 16.

The fourth Sunday after Eaſter.

The Collect.

ALmighty God, who alone canſt order the unruly wills and affections of ſinful men; Grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed, where true joys are to be found, through Jeſus Chriſt our Lord. Amen.

Easter Sunday. v.

The Epistle.

S. Jam. j. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel.

S. John xvj. 5. Jesus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of his himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

The

Easter Sunday v.

The Epistle.

BE ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure Religion, and undefiled before God and the Father, is this, To visit the fatherless and Widows in their affliction, and to keep himself unspotted from the World. S. Jam. j. 22.

The Gospel.

✠✠✠✠Erily, verily I say unto you, Whatsoever ye shall ✠U✠ ask the Father in my Name, he will give it you. ✠✠✠✠ Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the World: Again, I leave the World, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the World ye shall have tribulation; but be of good cheer, I have overcome the World. S. John xvj. 23.

The

Aſcenſion-day.

The Aſcenſion-day.

The Collect.

GRant, we beſeech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens; ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, Who liveth and reigneth with thee, and the Holy Ghoſt, one God, world without end. Amen.

For the Epiſtle.

Acts j. 1. THe former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the Apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion, by many infallible proofs, being ſeen of them fourty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water, but ye ſhall be baptized with the Holy Ghoſt not many days hence. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times, or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power after that the holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come in like manner, as ye have ſeen him go into heaven.

The Goſpel.

S. Mark xvi. 14. JEſus appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them,

Go

Sunday after Aſcenſion.

Go ye into all the World, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my Name ſhall they caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion-day.

The Collect.

✠✠✠✠God the King of glory, who haſt exalted thine ✠ O ✠ only Son Jeſus Chriſt with great triumph unto ✠✠✠✠ thy Kingdom in heaven; We beſeech thee leave us not comfortleſs; but ſend to us thine holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before, who liveth and reigneth with thee, and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle.

✠✠✠✠he end of all things is at hand; be ye therefore ſo- 1 S. Pet. iv. 7.
✠ T ✠ ber, and watch unto prayer. And above all things ✠✠✠✠ have fervent charity among your ſelves: for cha- rity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath recei- ved the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the Oracles of God: If any man miniſter, let him do it as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.

The Goſpel.

✠✠✠✠hen the Comforter is come, whom I will ſend un- S. John xv. 26. and part of the xvj. Chap.
✠ W ✠ to you from the Father, even the Spirit of truth, ✠✠✠✠ which proceeded from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear Witneſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſo-

Whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOd, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle.

Acts ij. 1. WHen the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every Nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our own tongues the wonderful works of God.

The Gospel.

S. John xiv. 15. JEsus said unto his disciples, If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth,

whom

Whitſun Munday.

whom the World cannot receive, becauſe it ſeeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the World ſeeth me no more; but ye ſee me: becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the World? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: and the word which you hear, is not mine, but the Fathers which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the Comforter, which is the Holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: not as the World giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is greater then I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: for the prince of this World cometh, and hath nothing in me. But that the World may know that I love the Father; and as the Father gave me commandment, even ſo I do.

Munday in Whitſun Week.

The Collect.

ALMIGHTY God, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with ther in the unity of the ſame Spirit, one God World without end. Amen.

For

Whitsun Munday.

For the Epistle.

Acts x. 34 THen Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every Nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel.

S. John iij. 16. GOd so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evil. For every one that doeth evil, hateth the light,

neither

neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

Tueſday in Whitſun Week.

The Collect.

ALMIGHTY God, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Chriſt Jeſu our Saviour, who liveth and reigneth with thee in the unity of the ſame Spirit, one God, world without end. Amen.

For the Epiſtle.

WHen the Apoſtles who were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghoſt. (For as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jeſus) Then laid they their hands on them, and they received the holy Ghoſt. Acts viij. 14.

The Goſpel.

VERILY, verily I ſay unto you, he that entreth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him; for they know his voice. And a ſtranger will they not follow; but will flee from him; for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep. All that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly. S. John x. 1.

Trinity Sunday.

Trinity Sunday.

The Collect.

ALmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true Faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this Faith, and evermore defend us from all adversities, who livest and reignest one God World without end. Amen.

For the Epistle.

Rev. iv. 1. AFter this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet, talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

Trinity Sunday j.

The Goſpel.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: for no man can do theſe miracles that thou doeſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen, and ye receive not our witneſs. If I have told you earthly things, and ye believe not; how ſhall ye believe if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs: even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not periſh, but have eternal life. S. John iij. 1.

The firſt Sunday after Trinity.

The Collect.

O God, the ſtrength of all them that put their truſt in thee; Mercifully accept our prayers: and becauſe through the weakneſs of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord. Ameh.

Trinity Sunday j.

The Epiſtle.

1 S. John iv. 7. BEloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and ſent his ſon to be the propitiation for our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen and do teſtifie, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgment, becauſe as he is, ſo are we in this world. There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment: he that feareth, is not made perfect in love. We love him; becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

The Goſpel.

S Luke xvj. 19. THere was a certain rich man, who was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain begger, named Lazarus, who was laid at his gate full of ſores; and deſiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his ſores. And it came to paſs that the begger died, and was carried by the angels into Abrahams boſom: the rich man alſo died, and was buried. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am

tormented

tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house: For I have five brethren; that he may testifie unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, We beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. John iij. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him,

because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel.

S. Luke xiv. 16. A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

LOrd, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. Pet. v. 1. ALl of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roring lion, walketh about seeking whom he may

may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the World. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel.

THen drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons which need no repentance. Either what Woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth. S. Luke xv. 1.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. Amen.

The Epistle.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons Rom. viij. 18.

of

of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groneth, and travaileth in pain together until now. And not only they, but our selves also, which have the first-fruits of the Spirit, even we our selves grone within our selves, waiting for the Adoption, to wit, the redemption of our body.

The Gospel.

S. Luke vj. 36. BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withall, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Epistle.

1 S. Pet. iij. 8. BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, nor railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil,

evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye, and be not afraid of their terrour, neither be troubled; but ſanctifie the Lord God in your hearts.

The Goſpel.

IT came to paſs, that as the people preſſed upon him to hear the Word of God, he ſtood by the lake of Genareth; and ſaw two ſhips ſtanding by the lake: but the fiſher-men were gone out of them, and were waſhing their nets. And he entred into one of the ſhips, which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing; nevertheleſs, at thy Word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckned unto their partners which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: And ſo was alſo James, and John, the ſons of Zebedee, who were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him. S. Luke v. 1.

The ſixth Sunday after Trinity.

The Collect.

O God, who haſt prepared for them that love thee, ſuch good things as paſs mans underſtanding; Pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through Jeſus Chriſt our Lord. Amen.

The

Trinity Sunday vj.

The Epistle.

Rom. vj. 3. ✣✣✣✣Now ye not, that so many of us as were baptized ✣K✣ into Jesus Christ, were baptized into his death? ✣✣✣✣ Therefore We are buried With him by baptism into death: that like as Christ Was raised up from the dead by the glory of the Father, even so We also should Walk in newness of life. For if We have been planted together in the likeness of his death, We shall be also in the likeness of his resurrection: Knowing this that our old man is crucified With him, that the body of sin might be destroyed, that henceforth We should not serve sin. For he that is dead, is freed from sin. Now if We be dead With Christ, We believe that We shall also live With him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel.

S. Matth. v. 20. ✣✣✣✣Esus said unto his disciples, Except your right-✣J✣ teousness shall exceed the righteousness of the ✣✣✣✣ Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it Was said by them of old time, Thou shalt not kill: and Whosoever shall kill, shall be in danger of the judgment. But I say unto you, that Whosoever is angry With his brother Without a cause, shall be in danger of the judgment: and Whosoever shall say to his brother, Racha, shall be in danger of the council: but Whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy Way, first be reconciled to thy brother, and then come and offer thy gift. Agree With thine adversary quickly, Whiles thou art in the Way With him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The

Trinity Sunday vij.

The ſeventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increaſe in us true religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

I Speak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord. Rom. vj. 19.

The Goſpel.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſs? And he asked them, how many loaves have ye? And they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes; and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baskets. And they that had eaten were about four thouſand; and he ſent them away. S. Mark viij. 1.

The

Trinity Sunday viij.

The eighth Sunday after Trinity.

The Collect.

ALMIGHTY God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle.

Rom. viij. 12. THerefore, we are debters, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel.

S. Matth. vij. 15. BEware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The

Trinity Sunday ix.

The Epiſtle.

MOreover, I would not that ye ſhould be ignorant, 1 Cor. x. 1.
how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink: (for they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel.

JEſus ſaid unto his diſciples, There was a certain S. Luk. xvi. 1.
rich man who had a ſteward, and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip; for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lords debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat.

Trinity Sunday x.

And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer then the children of light. And I ſay unto you, Make to your ſelves friends of the Mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

1 Cor. xij. 1. COncerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another the word of knowledge by the ſame Spirit; to another faith by the ſame Spirit; to another the gifts of healing by the ſame Spirit; to another the working of miracles; to another prophecy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel.

S. Luke xix. 41. AND when he was come near, he beheld the city, and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep

Trinity Sunday xj.

thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, Who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that We running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle.

BRethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so We preach, and so ye believed. 1 Cor. xv. 1.

Trinity Sunday xij.

The Goſpel.

S. Luke xviij. 9.

IESUS ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others; Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather then the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear, then we to pray, and art wont to give more then either we deſire, or deſerve; Pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son our Lord. Amen.

The Epiſtle.

2 Cor. iij. 4.

SUch truſt have we through Chriſt to God-ward. Not that we are ſufficient of our ſelves to think any thing as of our ſelves; but our ſufficiency is of God. Who alſo hath made us able miniſters of the new Teſtament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the miniſtration of death written and engraven in ſtones was glorious; ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away; how ſhall not the miniſtration of the Spirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel.

S. Mark vij. 31.

IESUS departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech;

and

and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue; and looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man; but the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well; he maketh both the deaf to hear, and the dumb to ſpeak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whoſe only gift it cometh that thy faithful people do unto thee true and laudable ſervice; Grant, We beſeech thee, that We may ſo faithfully ſerve thee in this life, that We fail not finally to attain thy heavenly promiſes, through the merits of Jeſus Chriſt our Lord. Amen.

The Epiſtle.

NOw Abraham and his ſeed were the promiſes made. Gal. iij. 16.
He ſaith not, And to ſeeds, as of many; but as of one; And to thy ſeed which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſanul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe; but God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one, but God is one. Is the law then againſt the promiſes of God? God forbid: for if there had been a law given, which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe.

The Goſpel.

BLeſſed are the eyes which ſee the things that ye ſee. S. Luke x. 23.
For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear,

and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, What shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justifie himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl, and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle.

Gal. v. 16. SAy then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the

flesh

flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole. S. Luke xvij. xi.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom Gal. vj. 11,

whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel.

St. Matth. vj. 24. NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more then meat, and the body then raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better then they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithall shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The

Trinity Sunday xvij.

The Epiſtle.

I Deſire that ye faint not at my tribulations for you, Epheſ. iij.
which is your glory. For this cauſe I bowe my 13.
knées unto the Father of our Lord Jeſus Chriſt,
of whom the whole family in heaven and earth is named,
that he would grant you according to the riches of his
glory, to be ſtrengthned with might by his Spirit in the
inner man: That Chriſt may dwell in your hearts by
faith; that ye being rooted and grounded in love, may be
able to comprehend with all ſaints, what is the breadth,
and length, and depth, and height; and to know the love
of Chriſt, which paſſeth knowledge, that ye might be filled
with all the fulneſs of God. Now unto him that is able to
do exceeding abundantly above all that we ask or think,
according to the power that worketh in us, unto him be
glory in the Church by Chriſt Jeſus, throughout all ages,
world without end. Amen.

The Goſpel.

AND it came to paſs the day after, that Jeſus went S. Luke vij.
into a city called Nain, and many of his diſciples 11.
went with him, and much people. Now when he
came nigh to the gate of the city, behold, there was a dead
man carried out, the only ſon of his mother, and ſhe was
a widow; and much people of the city was with her. And
when the Lord ſaw her, he had compaſſion on her, and ſaid
unto her, Weep not. And he came and touched the biere,
(and they that bare him ſtood ſtill) and he ſaid, Young man,
I ſay unto thée, Ariſe. And he that was dead, ſat up, and
began to ſpeak: and he delivered him to his mother. And
there came a fear on all, and they glorified God, ſaying,
that a great Prophet is riſen up among us, and that God
hath viſited his people. And this rumour of him went forth
throughout all Judea, and throughout all the region
round about.

The ſeventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thée, that thy grace may always
prevent and follow us; and make us continually
to be given to all good works, through Jeſus
Chriſt our Lord. Amen.

The

Trinity Sunday xviij.

The Epiſtle.

Epheſ. iv. 1. I Therefore the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs, and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.

The Goſpel.

S. Luk. xiv. 1. IT came to paſs, as Jeſus went into the houſe of one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropſie. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man then thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room, that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee the only God, through Jeſus Chriſt our Lord. Amen.

The

Trinity Sunday xix.

The Epiſtle.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt, who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt. 1 Cor. i. 4.

The Goſpel.

When the Phariſees had heard that Jeſus had put the Sadducees to ſilence, they were gathered together. Then one of them, who was a lawyer, asked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy Neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets. While the Phariſees were gathered together, Jeſus asked them, ſaying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in Spirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his Son? And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any mo queſtions. S. Matth. xxij. 34.

The nineteenth Sunday after Trinity.

The Collect.

O God, foraſmuch as without thee we are not able to pleaſe thee; Mercifully grant, that thy holy Spirit may in all things direct, and rule our hearts, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

This I ſay therefore, and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſs of their heart: Who being paſt feeling, have given themſelves Eph. iv. 17.

over

over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for We are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel.

S. Math. ix. 1. ¶ ¶ ¶ Jesus entred into a ship, and passed over, and came ¶ J ¶ into his own city. And behold, they brought to ¶ ¶ ¶ him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The

Trinity Sunday xx.

The Twentieth Sunday after Trinity.

The Collect.

ALmighty and moſt merciful God, of thy bountiful goodneſs keep us, We beſeech thee, from all things that may hurt us; that We being ready both in body and ſoul, may cheerfully accompliſh thoſe things that thou Wouldeſt have done, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

SEe then that ye Walk circumſpectly, not as fools, Epheſ. v. 15.
but as Wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unWiſe, but underſtanding What the Will of the Lord is. And be not drunk With Wine, Wherein is exceſs; but be filled With the Spirit; ſpeaking to your ſelves in pſalms, and hymns, and ſpiritual ſongs; ſinging and making melody in your heart to the Lord; giving thanks alWays for all things unto God, and the Father, in the Name of our Lord Jeſus Chriſt; ſubmitting your ſelves one to another in the fear of God.

The Goſpel.

JEſus ſaid, The kingdom of heaven is like unto a S. Matth. xxij. 1.
certain king, Who made a marriage for his ſon; and ſent forth his ſervants to call them that Were bidden to the Wedding; and they Would not come. Again he ſent forth other ſervants, ſaying, Tell them Who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and Went their Ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But When the king heard thereof, he Was Wroth; and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The Wedding is ready, but they Who Were bidden Were not Worthy. Go ye therefore into the high-Ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants Went out into the high-Ways, and gathered together all as many as they found, both bad and good; and the Wedding Was furniſhed With gueſts. And When the king came in to ſee the gueſts, he ſaW there a man Who had not on a Wedding garment. And he ſaith unto him, Friend, hoW cameſt thou in hither, not having a Wedding garment? And he Was ſpeechleſs. Then ſaid

the king to his ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: There ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beſeech thée, merciful Lord, to thy faithful people pardon and peace, that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Epheſ. vi. 10. MY brethren be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil-day, and having done all, to ſtand. Stand therefore, having your loyns girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feét ſhod with the preparation of the goſpel of peace: Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: Praying always with all prayer and ſupplication in the Spirit, and watching thereunto with all perſeverance and ſupplication for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the goſpel; for which I am an Ambaſſadour in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

The Goſpel.

S. John iv. 46. THere was a certain noble man whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilæ, he went unto him, and beſought him, that he would come down, and heal his ſon; for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The noble man ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way, thy

ſon

ſon liveth. And the man believed the word that Jeſus had ſpoken vnto him, and he went his way. And as he was now going down, his ſervants met him, and told him ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend: And they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth; and himſelf believed and his whole houſe. This is again the ſecond miracle that Jeſus did, when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

GOd, we beſeech thee to keep thy houſhold the Church in continual godlineſs, that through thy protection it may be free from all adverſities, and devoutly given to ſerve thee in good works, to the glory of thy Name, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

THank my God upon every remembrance of you, Phil. j. 3.
always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the goſpel from the firſt day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jeſus Chriſt; even as it is meet for me to think this of you all, becauſe I have you in my heart, inaſmuch as both in my bonds, and in the defence and confirmation of the goſpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be ſincere, and without offence till the day of Chriſt: Being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt, unto the glory and praiſe of God.

The Goſpel.

PEter ſaid unto Jeſus, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay not unto thee, until ſeven times; but until ſeventy times ſeven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his ſervants. And when S. Matth. xviij. 21.

he had begun to reckon, one was brought unto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

✠✠✠✠ God, our refuge, and strength, who art the author ✠ O ✠ of all godliness; Be ready, we beseech thee, to hear ✠✠✠✠ the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle.

Phil. iij. 17. ✠✠✠✠ Brethren, be followers together of me, and mark ✠ B ✠ them who walk so, as ye have us for an ensample. ✠✠✠✠ (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned

fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel.

THen went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou: Is it lawful to give tribute unto Cesar, or not: But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocites: Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription: They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way. S. Matth. xxij. 15.

The four and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, absolve thy people from their offentes; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. Amen.

The Epistle.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, , since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. Colloss. j. 3.

ing. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthned with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel.

S. Matth. ix. 18. While Jesus spake these things unto Johns disciples, behold, there came a certain ruler and worshipped him, saying, My daughter, is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of bloud twelve years, came behind him, and touched the hem of his garment: For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle.

Jer. xxiij. 5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNES. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who

who brought up the children of Israel out of the land of Egypt; But, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-countrey, and from all countreys whither I had driven them, and they shall dwell in their own land.

The Gospel.

✣✣✣✣Hen Jesus then lift up his eyes, and saw a great ✣W✣ company come unto him, he saith unto Philip, ✣✣✣✣ Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters Brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. S. John vj. 5.

¶ If there be any mo Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided, that this last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

Saint

Saint Andrews Day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle St. Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy Word, may forthwith give up our selves obediently to fulfil thy holy Commandments, through the same Jesus Christ our Lord. Amen.

The Epistle.

Rom. x. 9. IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him, shall not be ashamed. For there is no difference between the Jew and the Greek: For the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel.

S. Matth. iv. 18. JEsus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) And he saith unto them, Follow me, And I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw

other

other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the Faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour and glory, now and for evermore. Amen.

The Epistle.

NOw therefore, ye are no more strangers and foreigners, but fellow-citizens, with the saints, and of the houshold of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit. Ephes. ii. 19.

The Gospel.

THomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: Then came Jesus the doors being shut, and stood in the midst, and said, Peace, be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name. S. John xx. 24

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Conversion of Saint Paul.

The Conversion of Saint Paul.

The Collect.

GOD, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the gospel to shine throughout the World; Grant We beseech thee, that We having his Wonderful conversion in remembrance may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts ix. 1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, Whether they were men or Women, he might bring them bound unto Jerusalem. And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, Why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what Wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the Street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy Way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the chil-

children of Israel. For I will shew him how great things he must suffer for my Name sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthned. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagoues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel.

PEter answered and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Name sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first. S. Matth. xix. 27.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For

Purification.

For the Epiſtle.

Mal. iij. 1. ✠✠✠✠Behold, I will ſend my meſſenger, and he ſhall pre-
✠B✠ pare the way before me: and the Lord whom ye
✠✠✠✠ ſeek, ſhall ſuddenly come to his temple; even the meſſenger of the covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire, and like fullers ſope. And he ſhall ſit as a refiner and purifier of ſilver; and he ſhall purifie the ſons of Levi, and purge them as gold and ſilver, that they may offer unto the Lord an offering in righteouſneſs. Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that oppreſs the hireling in his wages, the widow and the fatherleſs, and that turn aſide the ſtranger from his right, and fear not me, ſaith the Lord of hoſts.

The Goſpel.

S. Luke ij. 22. ✠✠✠✠AND when the days of her purification, according
✠A✠ to the law of Moſes, were accompliſhed, they
✠✠✠✠ brought him to Jeruſalem to preſent him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, ſhall be called holy to the Lord) and to offer a ſacrifice, according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death before he had ſeen the Lords Chriſt. And he came by the Spirit into the temple; and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation; which thou haſt prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child

is

Saint Matthias.

is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias day.

The Collect.

ALmighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being always preserved from false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord. Amen.

For the Epistle.

IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbred with us, and had obtained part of this ministery. Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out

Acts j. 15.

among us, beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one be ordained to be a Witneſs with us of his Reſurrection. And they appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou, Lord, which knowest the hearts of all men, ſhew whether of theſe two thou haſt choſen; that he may take part of this miniſtry and Apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apoſtles.

The Goſpel.

S. Matth. xj 25.

✠✠✠✠AT that time Jeſus anſwered and ſaid, I thank ✠A✠ thee, O Father, Lord of heaven and earth, becauſe ✠✠✠✠ thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls. For my yoke is eaſie, and my burden is light.

The Annunciation of the bleſſed Virgin Mary.

The Collect.

✠✠✠✠WE beſeech thee, O Lord, pour thy grace into our ✠W✠ hearts, that as we have known the Incarnation ✠✠✠✠ of thy Son Jeſus Chriſt by the meſſage of an angel; ſo by his croſs and paſſion we may be brought unto the glory of his Reſurrection, through the ſame Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

Iſa. 7. 10.

✠✠✠✠MOreover the Lord ſpake again unto Ahaz, ſaying, ✠W✠ Ask thee a ſign of the Lord thy God; Ask it either ✠✠✠✠ in the depth, or in the height above. But Ahaz ſaid, I will not Ask, neither will I tempt the Lord. And he ſaid, Hear ye now, O houſe of David, Is it a ſmall thing for you to weary men, but will ye weary my God alſo: therefore the Lord himſelf ſhall give you a ſign, Behold, a Virgin ſhall conceive and bear a Son, and ſhall call his name Immanuel. Butter and hony ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

The

Saint Mark.

The Gospel.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy Cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be unpossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. S. Luke j. 26.

Saint Marks day.

The Collect.

ALmighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle.

UNto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, Ephes. iv. 7.

Saint Mark.

What is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome apoſtles, and ſome prophets, and ſome evangeliſts, and ſome paſtours and teachers; for the perfecting of the ſaints, for the Work of the miniſtery, for the edifying of the body of Chriſt; till We all come in the unity of the faith, and of the knoWledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt; that We henceforth be no more children toſſed to and fro, and carried about With every Wind of doctrine, by the ſleight of men, and cunning craftineſs, Whereby they lie in Wait to deceive; but ſpeaking the truth in love, may groW up into him in all things, Which is the head, even Chriſt. From Whom the Whole body fitly joyned together, and compacted by that Which every joynt ſupplieth according to the effectual Working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

The Goſpel.

S. John xv. 1 I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the Word Which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit; for Without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is Withered; and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my Words abide in you, ye ſhall aſk What ye Will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit; ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you; continue ye in my love. If ye keep my commandments, ye ſhall abide in my love; even as I have kept my Fathers commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and your joy might be full.

S. Philip and S. James.

Saint Philip and Saint James day.

The Collect.

ALmighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the Way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, We may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle.

JAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tryed, he shall receive the crown of life, which the Lord hath promised to them that love him. S. Jam. j. 1.

The Gospel.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, We know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but S. John xiv. 1.

by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works then these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts xi. 22. TIdings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world;

world; Which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

The Goſpel.

THis is my commandment, that ye love one another, S. John xv. 12.
as I have loved you. Greater love hath no man then this, that a man lay down his life for his friends. Ye are my friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain; that whatſoever ye ſhall aſk of the Father in my Name, he may give it you.

Saint John Baptiſt.

The Collect.

ALmighty God, by whoſe providence thy ſervant John Baptiſt was wonderfully born, and ſent to prepare the way of thy Son our Saviour by preaching of repentance; make us ſo to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example conſtantly ſpeak the truth, boldly rebuke vice, and patiently ſuffer for the truths ſake, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

COmfort ye, comfort ye my people, ſaith your God. Iſaiah xl. 1.
Speak ye comfortably to Jeruſalem, and cry unto her, that her warfare is accompliſhed, that her iniquity is pardoned; for ſhe hath received of the Lords hand double for all her ſins. The voice of him that crieth in the wilderneſs, Prepare ye the way of the Lord, make ſtraight in the deſert a high way for our God. Every valley ſhall be exalted, and every mountain and hill ſhall be made low, and the crooked ſhall be made ſtraight, and the rough places plain. And the glory of the Lord ſhall be revealed, and all fleſh ſhall ſee it together; for the mouth of the Lord hath ſpoken it. The voice ſaid, Cry. And he ſaid, What ſhall I cry? All fleſh is graſs, and all the godlineſs thereof is

as

as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel.

S. Luke j. 57. Elisabeths full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this Name. And they made signs to his Father, how he would have him called. And he asked for a Writing-table, and wrote saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-countrey of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his Father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that We being delivered out of the hands of our

enemies, might ſerve him without fear, in holineſs and righteouſneſs before him all the days of our life. And thou, Child, ſhalt be called the Prophet of the Higheſt; for thou ſhalt go before the face of the Lord to prepare his ways; to give knowledge of ſalvation unto his people by the remiſſion of their ſins, through the tender mercy of our God, whereby the Day-ſpring from on high hath viſited us; to give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the Child grew, and waxed ſtrong in ſpirit; and was in the deſerts till the day of his ſhewing unto Iſrael.

Saint Peters day.

The Collect.

ALmighty God, who by thy Son Jeſus Chriſt didſt give to thy Apoſtle Saint Peter many excellent gifts, and commandedſt him earneſtly to feed thy flock; Make, We beſeech thee, all Biſhops and Paſtours, diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receive the crown of everlaſting glory through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

ABout that time Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo. (Then were the days of unleavened bread) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſouldiers to keep him, intending after Eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the Church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſouldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon; and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel; but thought Acts xij. 1.

thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel.

S. Matth. xvj. 13. ✠✠✠✠Hen Jesus came into the coasts of Cesarea Philippi, ✠W✠ he asked his disciples, saying, Whom do men say ✠✠✠✠ that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and bloud hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

✠✠✠✠Rant, O merciful God, that as thine holy Apostle ✠G✠ Saint James, leaving his Father and all that ✠✠✠✠ he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epistle.

Acts xj. 27. and part of Chap. 12. ✠✠✠✠N those days came prophets from Jerusalem unto ✠✠✠✠ Antioch. And there stood up one of them, named ✠✠✠✠ Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send

ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king ſtretched forth his hands to vex certain of the Church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further to take Peter alſo.

The Goſpel.

Then came to him the mother of Zebedees children, with her ſons, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye aſk. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter; and whoſoever will be chief among you, let him be your ſervant: Even as the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many. S. Matth. xx. 20.

Saint Bartholomew the Apoſtle.

The Collect.

Almighty and everlaſting God, who didſt give to thine Apoſtle Bartholomew grace truly to believe and to preach thy Word; Grant, we beſeech thee, unto thy Church to love that Word which he believed, and both to preach and receive the ſame, through Jeſus Chriſt our Lord. Amen.

For

Saint Matthew.

For the Epiſtle.

Acts v. 12. BY the hands of the Apoſtles were many ſigns and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the reſt durſt no man joyn himſelf to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

The Goſpel.

S. Luke xxij. 24. AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

Saint Matthew the Apoſtle.

The Collect.

ALmighty God, who by thy bleſſed Son didſt call Matthew from the receit of cuſtom, to be an Apoſtle and Evangeliſt; Grant us grace to forſake all covetous deſires and inordinate love of riches, and to follow the ſame thy Son Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, one God, world without end. Amen.

The Epiſtle.

2 Cor. iv. 1. THerefore ſeeing we have this miniſtery, as we have received mercy we faint not; but have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by

by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custom: and he saith unto him. Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? And when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance. S. Matth. ix. 9.

Saint Michael and all Angels.

The Collect.

ETERNAL God, Who hast ordained and constituted the services of angels and men in a wonderful order; Mercifully grant, that as thy holy angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle.

THere was War in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and Rev. xij. 7.

the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel.

S. Matth. xviij. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

Rev. xij. 7.

The Collect.

ALmighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

S. Simon and S. Jude.

The Epistle.

WAtch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words. 2 Tim. iv. 5.

The Gospel.

THe Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. S. Luke x. 1.

Saint Simon and Saint Jude Apostles.

The Collect.

ALmighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

S. Simon and S. Jude.

The Epistle.

S. Jude 1. ✠✠✠✠Ude the servant of Jesus Christ, and brother of ✠I✠ James, to them that are sanctified by God the Fa-✠✠✠✠ ther, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, When I gave all diligence to write unto you of the common salvation, it was nedful for me to write unto you, and exhort you, that ye should earnestly contend for the Faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel.

S. John xv. 17. ✠✠✠✠These things I command you, that ye love one ano-✠T✠ ther. If the world hate you, ye know that it ha-✠✠✠✠ ted me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will kéep yours also. But all these things will they do unto you for my Names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled, that is written in their law, They hated me with-

out

out a cauſe. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

All Saints day.

The Collect.

ALmighty God, who haſt knit togethtr thine elect in one communion and fellowſhip, in the myſtical body of thy Son Chriſt our Lord; Grant us grace ſo to follow thy bleſſed Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joys, which thou haſt prepared for them that unfeignedly love thee, through Jeſus Chriſt our Lord. Amen.

For the Epiſtle.

AND I ſaw another angel aſcending from the eaſt, having the ſeal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed; and there were ſealed an hundred and fourty and four thouſand, of all the tribes of the children of Iſrael. Rev. vij. 2.

Of the tribe of Juda were ſealed twelve thouſand.
Of the tribe of Reuben were ſealed twelve thouſand.
Of the tribe of Gad were ſealed twelve thouſand.
Of the tribe of Aſer were ſealed twelve thouſand.
Of the tribe of Nephthalim were ſealed twelve thouſand.
Of the tribe of Manaſſes were ſealed twelve thouſand.
Of the tribe of Simeon were ſealed twelve thouſand.
Of the tribe of Levi were ſealed twelve thouſand.
Of the tribe of Iſachar were ſealed twelve thouſand.
Of the tribe of Zabulon were ſealed twelve thouſand.
Of the tribe of Joſeph were ſealed twelve thouſand.
Of the tribe of Benjamin were ſealed twelve thouſand.

After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, ſaying, Salvation to

ourGod, Which ſitteth upon the throne, and unto the Lamb. And all the Angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen; Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The Goſpel.

S. Matth. v. 1. JEſus ſeeing the multitudes, went up into a mountain; and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pure in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoyce and be exceeding glad; for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

The ORDER

For the Adminiſtration of the Lords Supper, or Holy Communion.

¶ SO many as intend to be partakers of the Holy Communion, ſhall ſignifie their Names to the Curate at leaſt ſometime the day before.

¶ And if any of thoſe be an open and notorious evil liver, or have done any wrong to his Neighbours by word or deed, ſo that the Congregation be thereby offended; the Curate having knowledge thereof, ſhall call him and advertiſe him, that in any wiſe he preſume not to come to the Lords Table, until he hath openly declared himſelf to have truly repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which before were offended; and that he hath recompenſed the Parties to whom he hath done wrong, or at leaſt declare himſelf to be in full purpoſe ſo to do, as ſoon as he conveniently may.

¶ The ſame Order ſhall the Curate uſe with thoſe betwixt whom he perceiveth malice and hatred to reign; not ſuffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the Parties ſo at variance, be content to forgive from the bottom of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelf hath offended; and the other Party will not be perſwaded to a godly unity, but remain ſtill in his frowardneſs and malice: the Miniſter in that caſe ought to admit the penitent Perſon to the Holy Communion, and not him that is obſtinate. Provided that every Miniſter ſo repelling any, as is ſpecified in this, or the next precedent Paragraph of this Rubrick, ſhall be obliged to give an account of the ſame to the Ordinary within fourteen days after at the fartheſt. And the Ordinary ſhall proceed againſt the offending Perſon according to the Canon.

¶ The Table at the Communion-time having a fair white Linen Cloth upon it, ſhall ſtand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be ſaid. And the Prieſt ſtanding at the North-ſide of the Table, ſhall ſay the Lords Prayer, with the Collect following, the People kneeling.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Collect,

The Communion.

Collect.

ALmighty God, unto whom all hearts be open, all A desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou kéep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant and thy maid-servant, thy cattel and the stranger that is within thy gates. For in six days the Lord made heaven and earth,

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the ſea, and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt do no murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Tho ſhalt not ſteal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Miniſter.

Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

People.

Lord, have mercy upon us, and write all theſe thy laws in our hearts, we beſeech thee.

The Communion.

¶ Then ſhall follow one of theſe two Collects for the Queen, the Prieſt ſtanding as before, and ſaying,

Let us pray.

ALmighty God, Whoſe kingdom is everlaſting, and power infinite; Have mercy upon the Whole Church, and ſo rule the heart of thy choſen ſervant ANNE our Queen and Governour, that ſhe (knowing whoſe Miniſter ſhe is) may above all things ſeek thy honour and glory: and that We and all her Subjects (duly conſidering whoſe authority ſhe hath) may faithfully ſerve, honour, and humbly obey her, in thee, and for thee, according to thy bleſſed Word and Ordinance, through Jeſus Chriſt our Lord, Who with thee and the holy Ghoſt, liveth and reigneth ever one God, World without end. Amen.

¶ Or.

ALmighty and everlaſting God, We are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly Wiſdom: We humbly beſeech thee ſo to diſpoſe and govern the heart of ANNE thy ſervant, our Queen and Governour, that in all her thoughts, Words, and Works, ſhe may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to her charge, in Wealth, peace, and godlineſs. Grant this, O merciful Father, for thy dear Sons ſake Jeſus Chriſt our Lord. Amen.

¶ Then ſhall be ſaid the Collect of the Day. And immediately after the Collect, the Prieſt ſhall read the Epiſtle, ſaying, *The Epiſtle,* [or, *The portion of Scripture appointed for the Epiſtle*] *is written in the—Chapter of—beginning at the—Verſe.* And the Epiſtle ended, he ſhall ſay, *Here endeth the Epiſtle.* Then ſhall he read the Goſpel, (the People all ſtanding up) ſaying, *The holy Goſpel is written in the—Chapter of—beginning at the—Verſe.* And the Goſpel ended, ſhall be ſung or ſaid the Creed following, the People ſtill ſtanding, as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things viſible and inviſible:

And in one Lord Jeſus Chriſt, the only begotten Son of God, Begotten of his Father before all Worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one ſubſtance with the Father, By whom all things were made: Who for us men, and for our

our ſalvation came down from heaven, And was incarnate by the Holy Ghoſt of the Virgin Mary, And was made man, and Was crucified alſo for us under Pontius Pilate, He ſuffered and Was buried, And the third day he roſe again according to the Scriptures, And aſcended into heaven, And ſitteth on the right hand of the Father. And he ſhall come again With glory to judge both the quick and the dead: Whoſe kingdom ſhall have no end.

And I believe in the Holy Ghoſt, The Lord and giver of life, Who proceédeth from the Father and the Son, Who with the Father and the Son together is worſhipped and glorified, Who ſpake by the prophets. And I believe one Catholick, and Apoſtolick Church. I acknowledge one Baptiſm for the remiſſion of ſins, And I look for the Reſurrection of the dead, And the life of the World to come. Amen.

¶ Then the Curate ſhall declare unto the People what Holy-days, or Faſting-days are in the Week following to be obſerved. And then alſo (if occaſion be) ſhall notice be given of the Communion; and the Banns of Matrimony publiſhed; and Briefs, Citations, and Excommunications read. And nothing ſhall be proclaimed or publiſhed in the Church, during the time of Divine Service, but by the Miniſter: Nor by him any thing, but what is preſcribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the Place.

¶ Then ſhall follow the Sermon, or one of the Homilies already ſet forth, or hereafter to be ſet forth by Authority.

¶ Then ſhall the Prieſt return to the Lords Table, and begin the Offertory, ſaying one or more of theſe Sentences following, as he thinketh moſt convenient in his diſcretion.

LEt your light ſo ſhine before men, that they may ſee your good Works, and glorifie your Father Which is in heaven. S. Matth. v. 16.

Lay not up for your ſelves treaſure upon earth, where the ruſt and moth doth corrupt, and Where thieves break through and ſteal: but lay up for your ſelves treaſures in heaven, Where neither ruſt nor moth doth corrupt, and Where thieves do not break through and ſteal. S. Matth. vj. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them; for this is the law and the prophets. S. Matth. vij. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doeth the Will of my Father Which is in heaven. S. Matth. vij. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, S. Luke xix. 8.

Lord,

Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold.

1 Cor. ix. 7. Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

1 Cor. ix. 11. If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?

1 Cor. ix. 13, 14. Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.

2 Cor. ix. 6, 7. He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver.

Gal. vj. 6,7. Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.

Gal. vj. 10. While we have time, let us do good unto all men, and specially unto them that are of the houshold of faith.

1 Tim. vi. 6, 7. Godliness is great riches if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

1 Tim. vj. 17, 18, 19. Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

Heb. vj. 10. God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his names sake, who have ministred unto the saints, and yet do minister.

Heb. xiij. 16. To do good, and to distribute, forget not; for with such sacrifices God is pleased.

1 S. John iij. 17. Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Tob. 4. 7. Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Tob. iv. 8, 9. Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity.

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The Communion.

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it shall be paid him again. Prov. xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psal xij i.

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit Person appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christs Church militant here in earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [to accept our alms and oblations, and] **to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governours; and especially thy servant** ANNE, **our Queen, that under her We may be godly and quietly governed: and grant unto her Whole Council, and to all that are put in Authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And We most humbly beseech thee of thy goodness, O Lord to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And We also bless thy holy Name, for all thy ser-**

If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left out unsaid.

vants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father, for Jeſus Chriſts ſake our only Mediatour and Advocate. Amen.

¶ When the Miniſter giveth warning for the Celebration of the holy Communion, (which he ſhall always do upon the Sunday, or ſome Holy-day immediately preceding) after the Sermon, or Homily ended, he ſhall read this Exhortation following.

Early beloved, on----day next, I purpoſe through Gods aſſiſtance, to adminiſter to all ſuch as ſhall be religiouſly and devoutly diſpoſed, the moſt comfortable Sacrament of the body and bloud of Chriſt, to be by them received in remembrance of his meritorious croſs & paſſion, whereby alone we obtain remiſſion of our ſins, & are made partakers of the kingdom of heaven. Wherefore it is our duty to render moſt humble & hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jeſus Chriſt, not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. Which being ſo divine and comfortable a thing to them who receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily; my duty is to exhort you in the mean ſeaſon to conſider the dignity of that holy Myſtery, and the great peril of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that ye may come holy and clean to ſuch an heavenly Feaſt, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: Firſt, to examine your lives and converſations by the rule of Gods commandments; and whereinſoever ye ſhall perceive your ſelves to have offended, either by will, word, or deed, there to bewail your own ſinfulneſs, and to confeſs your ſelves to Almighty God, with full purpoſe of amendment of life. And if ye ſhall perceive your offences to be ſuch as are not only againſt God, but alſo againſt your neighbors, then ye ſhall reconcile your ſelves unto them, being ready to make reſtitution & ſatisfaction according to the uttermoſt of your powers, for all injuries and wrongs done by you to any other; & being likewiſe ready to forgive others that have offended you, as ye would have forgiveneſs of your offences

at

at Gods hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; Therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

DEarly beloved brethren, on—— I intend by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly busines. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should

return to God, Will ye excuse your selves, and say ye are not ready: Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine Office, I bid you in the Name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof, We shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penient heart and lively faith We receive that holy Sacrament (for then We spiritually eat the flesh of Christ, and drink his blood; then We dwell in Christ, and Christ in us; We are one with Christ, and Christ with us:) So is the danger great if We receive the same unworthily. For then We are guilty of the body and blood of Christ our Saviour; We eat and drink our own damnation, not considering the Lords body; We kindle Gods Wrath against us; We provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith

in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy Mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the World by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious bloud-shedding he hath obtained to us; he hath instituted & ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion,

✠✠✠✠E that do truly and earnestly repent you of your ✠ y ✠ sins, and are in love and charity with your neigh- ✠✠✠✠ bours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying,

✠✠✠✠Lmighty God, Father of our Lord Jesus Christ, ✠ A ✠ Maker of all things, Judge of all men; We ac- ✠✠✠✠ knowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance

of them is grievous unto us; the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution.

ALmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

S. Matth. xj. 28. COme unto me all that travel and are heavy laden, and I will refresh you.

S. John iii. 16. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting life.

Hear also what Saint Paul saith.

1 Tim. j. 15. This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

Hear also what Saint John saith.

1 S. John ij. 1. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

The Communion.

¶ Then ſhall the Prieſt turn to the Lords Table, and ſay,

IT is very meét, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto thee, O Lord, [Holy Father] **Almighty, everlaſting God.**

These words [*Holy Father*] muſt be omitted on Trinity Sunday.

¶ Here ſhall follow the proper preface, according to the time if there be any ſpecially appointed: or elſe immediately ſhall follow,

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, Heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. Amen.

¶ Proper Prefaces.

¶ Upon Chriſtmas-day, and ſeven days after.

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born as at this time for us, who by the operation of the Holy Ghoſt was made very man of the ſubſtance of the Virgin Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore with Angels, &c.

¶ Upon Eaſter-day, and ſeven days after.

BUt chiefly are we bound to praiſe thee for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very Paſchal Lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again hath reſtored to us everlaſting life. Therefore, &c.

¶ Upon Aſcenſion-day, and ſeven days after.

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore, &c.

¶ Upon Whitſunday, and ſix days after.

THrough Jeſus Chriſt our Lord according to whoſe moſt true promiſe, the Holy Ghoſt came down as at this time from heaven with a ſudden great ſound, as it had been a mighty Wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of

divers languages, and also boldnels with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darknels and errour into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

WHo art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same We believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

THerefore with Angels and Archangels, and with all the company of heaven, We laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Then shall the Priest, kneeling down at the Lords Table, say in the Name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousnels, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his bloud, that our sinful bodies may be made clean by his body, and our souls washed through his most precious bloud, and that We may evermore dwell in him, and he in us. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readinels and decency break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth.

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole World, and

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did inſtitute, and in his holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and bloud: Who in the ſame night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his diſciples, ſaying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewiſe after Supper, (d) he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this (e) is my bloud of the New Teſtament, which is ſhed for you and for many for the remiſſion of ſins: Do this, as oft as ye ſhall drink it, in remembrance of me. Amen.

(a) Here the Prieſt is to take the Paten into his hands:
(b) And here to break the bread:
(c) And here to lay his hand upon all the bread.
(d) Here he is to take the cup into his hand:
(e) And here to lay his hand upon every veſſel (be it Chalice or Flagon) in which there is any wine to be conſecrated.

¶ Then ſhall the Miniſter firſt receive the Communion in both kinds himſelf, and then proceed to deliver the ſame to the Biſhops, Prieſts, and Deacons in like manner (if any be preſent) and after that to the People alſo in order, into their Hands, all meekly kneeling. And when he delivereth the bread to any one, he ſhall ſay,

The body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

¶ And the Miniſter that delivereth the cup to any one, ſhall ſay,

The bloud of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſts bloud was ſhed for thee, and be thankful.

¶ If the conſecrated Bread or Wine be all ſpent before all have communicated; the Prieſt is to conſecrate more according to the Form before preſcribed: Beginning at [*Our Saviour Chriſt in the ſame night*, &c.] for the bleſſing of the Bread; and at [*Likewiſe after Supper*, &c.] for the bleſſing of the Cup.

¶ When all have communicated, the Miniſter ſhall return to the Lords table, and reverently place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair Linen Cloth.

¶ Then

The Communion.

¶ Then ſhall the Prieſt ſay the Lords Prayer, the People repeating after him every Petition.

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. For thine is the Kingdom, The Power and the Glory, For ever and ever. Amen.

¶ After ſhall be ſaid, as followeth.

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy Fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his bloud, We and all thy Whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here We offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thée; humbly beſeeching thée, that all We Who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although We be unworthy through our manifold ſins to offer unto thee any ſacrifice; yet We beſeech thée to accept this our bounden duty and ſervice; not Weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by Whom, and With Whom, in the unity of the holy Ghoſt, all honour and glory be unto thée, O Father Almighty, World Without end. Amen.

¶ Or this.

ALmighty and everliving God, We moſt heartily thank thee, for that thou doſt vouchſafe to feed us, Who have duly received theſe holy Myſteries, With the ſpiritual food of the moſt precious body and bloud of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy favour and goodneſs towards us; and that We are very members incorporate in the myſtical body of thy Son, Which is the bleſſed company of all faithful people; and are alſo heirs through hope of thy everlaſting kingdom, by the merits of the moſt precious death and paſſion of thy dear Son. And We moſt humbly beſeech thée, O heavenly Father, ſo to aſſiſt us With thy grace, that We may continue in that holy fellowſhip, and do all ſuch good works

as

as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee, and the Holy Ghoſt, be all honour and glory world without end. Amen.

¶ Then ſhall be ſaid or ſung,

GLory be to God on high, and in earth peace, good Will towards men. We praiſe thée, we bleſs thée, we worſhip thée, we glorifie thée, we give thanks to thée for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jeſu Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have merry upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. Amen.

¶ Then the Prieſt (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing.

THe peace of God which paſſeth all underſtanding, kéep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. Amen.

¶ Collects to be ſaid after the Offertory, when there is no Communion, every ſuch day one or more; and the ſame may be ſaid alſo as often as occaſion ſhall ſerve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the diſcretion of the Miniſter.

ASSiſt us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. Amen.

O Almighty Lord, and everlaſting God, vouchſafe, we beſéech thée, to direct, ſanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in

in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen.

GRant, We beſeech thee, Almighty God, that the Words which We have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help, that in all our Works begun, continued, and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

ALmighty God, the fountain of all Wiſdom, Who knoweſt our neceſſities before We ask, and our ignorance in asking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs We dare not, and for our blindneſs We cannot ask, vouchſafe to give us for the Worthineſs of thy Son Jeſus Chriſt our Lord. Amen.

ALmighty God, Who haſt promiſed to hear the petitions of them that ask in thy Sons Name; We beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things which We have faithfully asked according to thy Will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. Amen.

¶ UPon the Sundays and other Holy-days (if there be no Communion) ſhall be ſaid all that is appointed at the Communion, until the end of the general Prayer [*For the good eſtate of the Catholick Church of Chriſt*] together with one or more of theſe Collects laſt before rehearſed, concluding with the Bleſſing.

¶ And there ſhall be no Celebration of the Lords Supper, except there be a convenient number to Communicate with the Prieſt, according to his diſcretion.

¶ And if there be not above twenty perſons in the Pariſh, of diſcretion to receive the Communion; yet there ſhall be no Communion, except four (or three at the leaſt) Communicate with the Prieſt.

¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Prieſts and Deacons, they ſhall all receive the Com-

The Communion.

¶ Communion with the Prieſt every Sunday at the leaſt, except they have a reaſonable cauſe to the contrary.

¶ And to take away all occaſion of diſſenſion, and ſuperſtition, which any Perſon hath or might have concerning the Bread and Wine, it ſhall ſuffice that the Bread be ſuch as is uſual to be eaten; but the beſt and pureſt Wheat Bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconſecrated, the Curate ſhall have it to his own uſe: but if any remain of that which was Conſecrated, it ſhall not be carried out of the Church, but the Prieſt, and ſuch other of the Communicants as he ſhall then call unto him, ſhall immediately after the Bleſſing, reverently eat and drink the ſame.

¶ The Bread and Wine for the Communion ſhall be provided by the Curate and the Church-wardens, at the Charges of the Pariſh.

¶ And Note, That every Pariſhioner ſhall Communicate at the leaſt three times in the Year, of which Eaſter to be one. And yearly at Eaſter every Pariſhioner ſhall reckon with the Parſon, Vicar, or Curate, or his or their Deputy, or Deputies, and pay to them or him all Eccleſiaſtical Duties, accuſtomably due, then and at that time to be paid.

¶ After the Divine Service ended, the Money given at the Offertory ſhall be diſpoſed of to ſuch pious and charitable uſes, as the Miniſter and Church-wardens ſhall think fit. Wherein if they diſagree, it ſhall be diſpoſed of as the Ordinary ſhall appoint.

WHereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame Kneeling; (which Order is well meant, for a ſignification of our humble and grateful acknowledgment of the benefits of Chriſt therein given to all worthy Receivers, and for the avoiding of ſuch profanation, and diſorder in the holy Communion, as might otherwiſe enſue) Yet, leſt the ſame Kneeling ſhould by any perſons, either out of ignorance and infirmity, or out of malice and obſtinacy, be miſconſtrued and depraved; It is here declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any Corporal Preſence of Chriſts Natural Fleſh and Bloud. For the Sacramental Bread and Wine remain ſtill in their very Natural Subſtances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Chriſtians) And the Natural Body and Bloud of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſts Natural Body, to be at one time in more places then one.

THE MINISTRATION Of Publick Baptiſm of INFANTS,

To be uſed in the CHURCH.

¶ THe People are to be admoniſhed, that it is moſt convenient that Baptiſm ſhould not be adminiſtred but upon Sundays and other Holy-days, when the moſt number of People come together: as well for that the Congregation there preſent may teſtifie the receiving of them that be newly Baptized into the number of Chriſts Church; as alſo becauſe in the Baptiſm of Infants, every man preſent may be put in remembrance of his own profeſſion made to God in his Baptiſm. For which cauſe alſo it is expedient that Baptiſm be miniſtred in the vulgar Tongue. Nevertheleſs (if neceſſity ſo require) Children may be Baptized upon any other day.

¶ And Note, That there ſhall be for every male-child to be Baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.

¶ When there are children to be Baptized, the Parents ſhall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the Children muſt be ready at the Font, either immediately after the laſt Leſſon at Morning Prayer, or elſe immediately after the laſt Leſſon at Evening Prayer, as the Curate by his diſcretion ſhall appoint. And the Prieſt coming to the Font (which is then to be filled with pure Water) and ſtanding there, ſhall ſay,

Hath this Child been already Baptized, or no?

¶ If they anſwer, **No:** Then ſhall the Prieſt proceed as followeth.

DEarly beloved, foraſmuch as all men are conceived and born in ſin, and that our Saviour Chriſt ſaith, None can enter into the Kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy he will grant to this child **that thing which by nature** he **cannot have, that** he **may be Baptized with Water and the Holy Ghoſt, and received into Chriſts holy Church, and be made** a lively member **of the ſame.**

¶ Then

¶ Then ſhall the Prieſt ſay,

Let us pray.

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the Ark from periſhing by Water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy baptiſm; and by the baptiſm of thy Well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie Water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon this child; Waſh him and ſanctifie him with the Holy Ghoſt, that he being delivered from thy wrath, may be received into the ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the Waves of this troubleſom World, that finally he may come to the land of everlaſting life; there to reign With thee World Without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for this Infant, that he coming to thy holy Baptiſm, may receive remiſſion of his ſins by ſpiritual regeneration. Receive him, O Lord, as thou haſt promiſed by thy Well-beloved Son, ſaying, Ask, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that ask; let us that ſeek find; open the gate unto us that knock; that this Infant may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal Kingdom which thou haſt promiſed, by Chriſt our Lord. Amen.

¶ Then ſhall the People ſtand up, and the Prieſt ſhall ſay,

Hear the words of the Goſpel, Written by Saint Mark in the Tenth Chapter, at the Thirteenth verſe.

THey brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the Kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the Kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

Publick Baptiſm

¶ After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.

DEloved, ye hear in this Goſpel the Words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he will likewiſe favourably receive this preſent Infant, that he will embrace him with the arms of his mercy, that he will give unto him the bleſſing of eternal life, and make him partaker of his everlaſting Kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father towards this Infant, declared by his Son Jeſus Chriſt, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing this Infant to his holy Baptiſm, let us faithfully and devoutly give thanks unto him, and ſay,

ALmighty and everlaſting God, heavenly Father, We give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he may be born again, and be made an heir of everlaſting Salvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then ſhall the Prieſt ſpeak unto the Godfathers and Godmothers on this wiſe.

DEarly beloved, ye have brought this Child here to be Baptized, ye have prayed that our Lord Jeſus Chriſt would vouchſafe to receive him, to releaſe him of his ſins, to ſanctifie him with the Holy Ghoſt, to give him the Kingdom of heaven, and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel to grant all theſe things that ye have prayed for: which promiſe he for his part will moſt ſurely keep and perform. Wherefore after this promiſe made by Chriſt, this Infant muſt alſo faithfully for his part, promiſe by you that are his Sureties, (until he come of age to take it upon himſelf) that he will renounce the devil and all his works,

and

and constantly believe Gods holy Word, and obediently kæp his commandments.

I demand therefore,

DOst thou in the name of this child renounce the devil and all his Works, the vain pomp and glory of the World, with all covetous desires of the same, and the carnal desires of the flesh, so that thou Wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

DOst thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the World, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

WIlt thou be baptized in this Faith?

Answer.

That is my desire.

Minister.

WIlt thou then obediently kæp Gods holy Will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ Then shall the Priest say,

ALMIGHTY Merciful God, grant that the old Adam in this Child may be so buried, that the new man may be raised up in him. Amen.

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen.

Grant that he may have power and ſtrength to have victory, and to triumph againſt the devil, the World, and the fleſh. Amen.

Grant that Whoſoever is here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, World without end. Amen.

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, We beſeech thee, the ſupplications of thy Congregation; ſanctifie this Water to the myſtical waſhing away of ſin: and grant that this child now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then the Prieſt ſhall take the child into his hands, and ſhall ſay to the Godfathers and Godmothers,

Name this child.

And then naming it after them (if they ſhall certifie him that the child may well endure it) he ſhall dip it in the Water diſcreetly and warily, ſaying,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ But if they certifie that the child is weak, it ſhall ſuffice to pour Water upon it, ſaying the foreſaid words,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ Then ſhall the Prieſt ſay,

WE receive this child into the congregation of Chriſts flock, and do * ſign him With the ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the World, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto his lives end. Amen.

* Here the Prieſt ſhall make a croſs upon the childs forehead.

¶ Then

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that this child may lead the reſt of his life according to this beginning.

¶ Then ſhall be ſaid, all kneeling,

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Then ſhall the Prieſt ſay,

WE yield thée hearty thanks, moſt merciful Father, that it hath pleaſed thée to regenerate this Infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beſeech thee to grant, that he being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his Death, may crucifie the old man, and utterly abolish the whole body of ſin, and that as he is made partaker of the Death of thy Son, he may alſo be partaker of his Reſurrection; ſo that finally with the reſidue of thy holy Church, he may be an Inheritour of thine everlaſting Kingdom, through Chriſt our Lord. Amen.

¶ Then all ſtanding up, the Prieſt ſhall ſay to the Godfathers and Godmothers this Exhortation following.

FOraſmuch as this child hath promiſed by you his Sureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that this Infant be taught, ſo ſoon as he ſhall be able to learn, what a ſolemn vow, promiſe, and profeſſion he hath here made by you. And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly ye ſhall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that this child may be vertuouſly brought up to lead a godly and a Chriſtian life; remembring always that Baptiſm doth repreſent unto us

our

our profeſſion, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should We who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ Then shall he add, and say,

WE are to take care that this Child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain by Gods Word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just Reasons for the retaining of it, may be seen in the xxx^th Canon, first published in the year MDCIV.

The Ministration of Private *BAPTISM* OF CHILDREN in Houses.

¶ THe Curates of every Parish shall often admonish the People, that they defer not the Baptism of their children longer then the first or second Sunday next after their Birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their children to be Baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administred on this fashion.

¶ First, let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the child being named by some one that is present, the Minister shall pour Water upon it, saying these words;

Private Baptiſm.

N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ Then all kneeling down, the Miniſter ſhall give thanks unto God, and ſay,

WE yield thée hearty thanks, moſt merciful Father, that it hath pleaſed thée to regenerate this Infant with thy holy Spirit; to receive him **for thine own child by adoption, and to incorporate** him **into thy holy Church. And we humbly beſéech thee to grant, that as** he **is now made partaker of the Death of thy Son, ſo** he **may be alſo of his Reſurrection: And that finally with the reſidue of thy Saints** he **may inherit thine everlaſting Kingdom, through the ſame thy Son Jeſus Chriſt our Lord.** Amen.

¶ And let them not doubt, but that the child ſo Baptized is lawfully and ſufficiently Baptized, and ought not to be Baptized again. Yet nevertheleſs, if the child which is after this ſort Baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Miniſter of the ſame Pariſh did himſelf Baptize that child, the Congregation may be certified of the true form of Baptiſm, by him privately before uſed: In which caſe he ſhall ſay thus,

I certifie you, that according to the due and preſcribed Order of the Church, at ſuch a time, **and** at ſuch a place, **before divers Witneſſes I baptized this child.**

¶ But if the child were baptized by any other lawful Miniſter; then the Miniſter of the Pariſh where the child was born or Chriſtned, ſhall examine and try whether the child be lawfully Baptized, or no. In which caſe, if thoſe that bring any child to the Church, do anſwer that the ſame child is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was this child Baptized?
Who was preſent when this child was Baptized?
Becauſe ſome things eſſential to this Sacrament may happen to be omitted through fear or haſte, in ſuch times of extremity; therefore I demand further of you,
With what matter was this child Baptized?
With what Words was this child Baptized?

¶ And if the Miniſter ſhall find by the Anſwers of ſuch as bring the child, that all things were done as they ought to be; then ſhall not he Chriſten the child again, but ſhall receive him as one of the flock of true Chriſtian people, ſaying thus,

I Certifie

Private Baptiſm

I Certifie you, that in this caſe all is well done, and according unto due order, concerning the Baptizing of this child; Who being born in original ſin, and in the Wrath of God, is now by the laver of Regeneration in Baptiſm received into the number of the children of God, and heirs of everlaſting life: For our Lord Jeſus Chriſt doth not deny his grace and mercy unto ſuch Infants, but moſt lovingly doth call them unto him, as the holy Goſpel doth witneſs to our comfort on this wiſe.

The Goſpel.

S. Mark x. 13. They brought young children to Chriſt, that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not; for of ſuch is the Kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the Kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this brief Exhortation upon the words of the Goſpel.

BEloved, ye hear in this Goſpel the words of our Saviour Chriſt, that he commanded the children to be brought unto him; how he blamed thoſe that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward geſture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and bleſſed them. Doubt ye not therefore, but earneſtly believe, that he hath likewiſe favourably received this preſent Infant, that he hath embraced him with the arms of his mercy, and (as he hath promiſed in his holy Word) will give unto him the bleſſing of eternal life, and make him partaker of his everlaſting Kingdom. Wherefore we being thus perſwaded of the good will of our heavenly Father, declared by his Son Jeſus Chriſt towards this Infant, let us faithfully and devoutly give thanks unto him, and ſay the Prayer which the Lord himſelf taught us.

Our

Private Baptiſm.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

ALmighty and everlaſting God, heavenly Father, We give thée humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thée; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that he being born again, and being made an heir of everlaſting Salvation, through our Lord Jeſus Chriſt, may continue thy ſervant, and attain thy promiſe, through the ſame our Lord Jeſus Chriſt thy Son, Who liveth and reigneth with thée and the holy Spirit, now and for ever. Amen.

¶ Then ſhall the Prieſt demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay,

DOſt thou in the name of this child renounce the devil and all his Works, the vain pomp and glory of this World, With all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou Wilt not follow nor be led by them?

Anſwer.

I renounce them all.

Miniſter.

DOſt thou believe in God the Father Almighty, Maker of Heaven and Earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he Was conceived by the Holy Ghoſt; born of the Virgin Mary; that he ſuffered under Pontius Pilate, Was crucified, dead and buried; that he Went down into hell, and alſo did riſe again the third day; that he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the World, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Miniſter.

Private Baptiſm.

Miniſter.

Wilt thou then obediently keep Gods holy Will and commandments, and walk in the ſame all the dayes of thy life?

Anſwer.

I will.

¶ Then the Prieſt ſhall ſay,

* The Prieſt ſhall make a croſs upon the childs Forehead.

WE receive this child into the congregation of Chriſts flock, and do * ſign him **with the ſign of the croſs, in token that hereafter** he **ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the world, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto** his **lives end. Amen.**

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that this child is **by Baptiſm regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that** he **may lead the reſt of** his **life according to this beginning.**

¶ Then ſhall the Prieſt ſay,

WE yield thee moſt hearty thanks, moſt merciful Father, that it hath pleaſed thee to regenerate this Infant **with thy holy Spirit, to receive** him **for thine own** child **by adoption, and to incorporate** him **into thy holy Church. And humbly we beſeech thee to grant, that** he **being dead unto ſin, and living unto righteouſneſs, and being buried with Chriſt in his Death, may crucifie the old man, and utterly aboliſh the whole body of ſin, and that as** he is **made partaker of the Death of thy Son,** he **may alſo be** partaker **of his Reſurrection; ſo that finally with the reſidue of thy holy Church,** he **may be** an Inheritour **of thine everlaſting Kingdom, through Jeſus Chriſt our Lord.** Amen.

¶ Then all ſtanding up, the Miniſter ſhall make this Exhortation to the Godfathers and Godmothers.

FOraſmuch as this child hath promiſed by you his **Sureties, to renounce the devil and all his works, to believe in God, and to ſerve him; ye muſt remember that it is your parts and duties to ſee that this Infant be taught, ſo ſoon as** he **ſhall be able to learn, what**

a ſolemn

a ſolemn vow, promiſe, and profeſſion he hath made by you. And that he may know theſe things the better, ye ſhall call upon him to hear Sermons, and chiefly ye ſhall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Chriſtian ought to know and believe to his ſouls health; and that this child may be vertuouſly brought up to lead a Godly and a Chriſtian life; remembring alway, that Baptiſm doth repreſent unto us our profeſſion, which is to follow the example of our Saviour Chriſt, and be made like unto him; that as he died and roſe again for us, ſo ſhould we who are Baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ But if they which bring the Infant to the Church do make ſuch uncertain anſwers to the Prieſts queſtions, as that it cannot appear that the child was Baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghoſt (which are eſſential parts of Baptiſm) then let the Prieſt Baptize it in the Form before appointed for Publick Baptiſm of Infants; ſaving that at the dipping of the child in the Font, he ſhall uſe this Form of words.

IF thou art not already Baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

THE

THE MINISTRATION OF BAPTISM

To ſuch as are of riper years, and able to anſwer for themſelves.

¶ WHen any ſuch Perſons as are of riper years are to be Baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a Week before at the leaſt, by the Parents, or ſome other diſcreet Perſons; that ſo due care may be taken for their Examination, whether they be ſufficiently inſtructed in the Principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with Prayers and Faſting for the receiving of this holy Sacrament.

¶ And if they ſhall be found fit, then the Godfathers and Godmothers (the People being aſſembled upon the Sunday or Holyday appointed) ſhall be ready to preſent them at the Font immediately after the ſecond Leſſon, either at Morning or Evening-Prayer, as the Curate in his diſcretion ſhall think fit.

¶ And ſtanding there, the Prieſt ſhall ask whether any of the Perſons here preſented be Baptized, or no: If they ſhall anſwer, No: then ſhall the Prieſt ſay thus,

DEarly beloved; Foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh,) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the Kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to theſe perſons that which by nature they cannot have, that they may be Baptized with Water and the Holy Ghoſt, and received into Chriſts holy Church, and be made lively members of the ſame.

¶ Then

# of riper years.

¶ Then ſhall the Prieſt ſay,

Let us pray.

(¶ And here all the Congregation ſhall kneel.)

ALmighty and everlaſting God, Who of thy great mercy didſt ſave Noah and his family in the Ark from periſhing by Water, and alſo didſt ſafely lead the children of Iſrael thy people through the Red ſea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy Well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctifie the element of Water to the myſtical waſhing away of ſin; We beſeech thee for thine infinite mercies, that thou wilt mercifully look upon theſe thy ſervants; Waſh them and ſanctifie them with the Holy Ghoſt, that they being delivered from thy wrath, may be received into the Ark of Chriſts Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſom World, that finally they may come to the land of everlaſting life, there to reign with thee World without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for theſe perſons, that they coming to thy holy Baptiſm, may receive remiſſion of their ſins by ſpiritual regeneration. Receive them, O Lord, as thou haſt promiſed by thy Well-beloved Son, ſaying, Ask, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you; So give now unto us that ask; let us that ſeek, find; open the gate unto us that knock; that theſe perſons may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal Kingdom which thou haſt promiſed by Chriſt our Lord. Amen.

¶ Then ſhall the People ſtand up, and the Prieſt ſhall ſay,

Hear the Words of the Goſpel Written by Saint John, in the third Chapter, beginning at the firſt Verſe.

THere was a man of the Phariſees, named Nicodemus, a ruler of the Jews. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God; for no man can do theſe miracles that thou doeſt, except God

be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the Kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mothers womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou hearest the ſound thereof; but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the Spirit.

¶ After which he ſhall ſay this Exhortation following.

BEloved, ye hear in this Goſpel the expreſs words of our Saviour Chriſt, that except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Whereby ye may perceive the great neceſſity of this Sacrament, where it may be had. Likewiſe immediately before his Aſcenſion into Heaven (as we read in the laſt Chapter of Saint Marks Goſpel,) he gave commaund to his diſciples, ſaying, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Which alſo ſheweth unto us the great benefit we reap thereby. For which cauſe Saint Peter the Apoſtle, when upon his firſt preaching of the Goſpel many were pricked at the heart, and ſaid to him and the reſt of the Apoſtles, Men and brethren, what ſhall we do? replied and ſaid unto them, Repent and be baptized every one of you for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is to you and your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words exhorted he them, ſaying, Save your ſelves from this untoward generation. For (as the ſame Apoſtle teſtifieth in another place) even Baptiſm doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the Reſurrection of Jeſus Chriſt. Doubt ye not therefore, but earneſtly believe that he will favourably receive theſe preſent perſons, truly repenting and coming unto him by faith; that he will grant them remiſſion of their ſins, and beſtow upon them the Holy Ghoſt; that he will give them the bleſſing of eternal life, and make them partakers of his everlaſting Kingdom.

Where-

# of riper years.

Wherefore we being thus perſwaded of the good Will of our heavenly Father towards theſe perſons, declared by his Son Jeſus Chriſt; let us faithfully and devoutly give thanks to him, and ſay,

ALmighty and everlaſting God, heavenly Father, We give thee humble thanks, for that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to theſe perſons, that they may be born again, and be made heirs of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the Prieſt ſhall ſpeak to the *Perſons* to be Baptized on this wiſe.

DEarbeloved, Who are come hither deſiring to receive holy Baptiſm, ye have heard how the Congregation hath prayed that our Lord Jeſus Chriſt would vouchſafe to receive you and bleſs you, to releaſe you of your ſins, to give you the Kingdom of heaven and everlaſting life. Ye have heard alſo that our Lord Jeſus Chriſt hath promiſed in his holy Word to grant all thoſe things that we have prayed for; which promiſe he for his part will moſt ſurely keep and perform.

Wherefore after this promiſe made by Chriſt, ye muſt alſo faithfully for your part promiſe in the preſence of theſe your Witneſſes, and this Whole Congregation, that ye will renounce the devil and all his Works, and conſtantly believe Gods holy Word, and obediently keep his commandments.

¶ Then ſhall the Prieſt demand of each of the Perſons to be Baptized, ſeverally, theſe Queſtions following.

Queſtion.

DOſt thou renounce the devil and all his Works, the vain pomp and glory of the World, with all covetous deſires of the ſame, and the carnal deſires of the fleſh, ſo that thou Wilt not follow nor be led by them?

Anſwer.

I renounce them all.

Queſtion.

DOſt thou believe in God the Father Almighty, Maker of heaven and Earth?

And in Jeſus Chriſt his only begotten Son our Lord? And that he was conceived by the holy Ghoſt; born of the

Virgin Mary; that he ſuffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into Heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again at the end of the World, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the holy Catholick Church; the Communion of Saints; the remiſſion of ſins; the reſurrection of the fleſh; and everlaſting life after death?

Anſwer.

All this I ſtedfaſtly believe.

Queſtion.

WIlt thou be baptized in this Faith?

Anſwer.

That is my deſire.

Queſtion.

WIlt thou then obediently kéep Gods holy Will and commandments, and walk in the ſame all the days of thy life?

Anſwer.

I will endeavour ſo to do, God being my helper.

¶ Then ſhall the Prieſt ſay,

LEt us Merciful God, grant that the old Adam in theſe Perſons may be ſo buried, that the new man may be raiſed up in them. Amen.

Grant that all carnal affections may die in them, and that all things belnoging to the Spirit may live and grow in them. Amen.

Grant that they may have power and ſtrength to have victory, and to triumph againſt the devil, the World, and the fleſh. Amen.

Grant that they being here dedicated to thée by our Office and Miniſtry, may alſo be endued with heavenly vertues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, World without end. Amen.

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and bloud, and gave commandment to his diſciples, that they ſhould go teach all Nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt; Regard, we beſeech thée, the ſupplications of

this

# of riper years.

his Congregation; ſanctifie this Water to the myſtical waſhing away of ſin: and grant that the perſons now to be baptized therein, may receive the fulneſs of thy grace, and ever remain in the number of thy faithful and elect children, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt take each perſon to be Baptized, by the right hand, and placing him conveniently by the Font, according to his diſcretion, ſhall ask the Godfathers and Godmothers the Name; and then ſhall dip him in the water, or pour water upon him, ſaving,

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ Then ſhall the Prieſt ſay,

WE receive this perſon into the congregation of Chriſts flock, and * do ſign him with the ſign of the croſs, in token that hereafter he ſhall not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner againſt ſin, the World, and the devil; and to continue Chriſts faithful ſouldier and ſervant unto his lives end. Amen.

* Here the Prieſt ſhall make a croſs upon the perſons forehead.

¶ Then ſhall the Prieſt ſay,

SEeing now, dearly beloved brethren, that theſe perſons are regenerate and grafted into the body of Chriſts Church, let us give thanks unto Almighty God for theſe benefits, and with one accord make our prayers unto him, that they may lead the reſt of their life according to this beginning.

¶ Then ſhall be ſaid the Lords Prayer, all kneeling.

OUr Father, Which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to theſe perſons, that being now born again, and made heirs of everlaſting ſalvation through our Lord Jeſus Chriſt, they may continue thy ſervants, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, Who liveth and reigneth with thee in the unity of the ſame holy Spirit everlaſtingly. Amen.

¶ Then

Baptiſm of thoſe

¶ Then all ſtanding up, the Prieſt ſhall uſe this Exhortation following; ſpeaking to the Godfathers and Godmothers firſt.

FORaſmuch as theſe perſons have promiſed in your preſence, to renounce the devil and all his Works, to believe in God, and to ſerve him; ye muſt remember that it is your part and duty to put them in mind what a ſolemn vow, promiſe and profeſſion they have now made before this Congregation, and eſpecially before you their choſen Witneſſes. And ye are alſo to call upon them to uſe all diligence to be rightly inſtructed in Gods holy Word, that ſo they may grow in grace, and in the knowledge of our Lord Jeſus Chriſt, and live godly, righteouſly, and ſoberly in this preſent World.

(¶ And then ſpeaking to the new Baptized Perſons, he ſhall proceed, and ſay,)

AND as for you, who have now by Baptiſm put on Chriſt, it is your part and duty alſo, being made the children of God, and of the light by faith in Jeſus Chriſt, to walk anſwerably to your Chriſtian calling, and as becometh the children of light: remembring always that Baptiſm repreſenteth unto us our profeſſion; Which is, to follow the example of our Saviour Chriſt, and to be made like unto him; that as he died, and roſe again for us; ſo ſhould We who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlineſs of living.

¶ It is expedient that every Perſon thus Baptized ſhould be confirmed by the Biſhop ſo ſoon after his Baptiſm as conveniently may be; that ſo he may be admitted to the holy Communion.

¶ If any Perſons not Baptized in their infancy, ſhall be brought to be Baptized before they come to years of diſcretion to anſwer for themſelves; it may ſuffice to uſe the Office for Publick Baptiſm of Infants, or (in caſe of extream danger) the Office for Private Baptiſm, only changing the word [*Infant*] for [*Child* or *Perſon*] as occaſion requireth.

A CATE-

A CATECHISM,

That is to ſay,

An Inſtruction to be learned of every Perſon, before he be brought to be Confirmed by the Biſhop.

Queſtion.

What is your Name?

Anſwer.

N. or M.

Queſtion.

Who gave you this Name?

Anſwer.

My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the child of God, and an inheritor of the Kingdom of Heaven.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwer.

They did promiſe and vow three things in my Name. Firſt, that I ſhould renounce the devil and all his works, the pomps and vanity of this wicked World, and all the ſinful luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And thirdly, that I ſhould keep Gods holy Will and Commandments, and walk in the ſame all the days of my life.

Queſtion.

Doſt thou not think that thou art bound to believe, and to do, as they have promiſed for thee?

Anſwer.

Yes verily; and by Gods help ſo I will. And I heartily thank our heavenly Father, that he hath called me to this ſtate of ſalvation, through Jeſus Chriſt our Saviour. And I pray unto God to give me his grace, that I may continue in the ſame unto my lives end.

Catechiſt.

Rehearſe the Articles of thy Belief.

Anſwer.

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt his only Son our Lord, Who was conceived by the Holy Ghoſt, Born of the Virgin Mary,

Mary, Suffered under Pontius Pilate, Was crucifie dead and buried, he deſcended into hell; The third day h roſe again from the dead, he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt, The holy Catholick Church, The Communion of Saints, The forgiveneſs of ſins, The Reſurrection of the body, And the life everlaſting. Amen.

Queſtion.

What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſwer.

Firſt, I learn to believe in God the Father, Who hath made me, and all the World.

Secondly, in God the Son, Who hath redeémed me, and all mankind.

Thirdly, in God the holy Ghoſt, Who ſanctifieth me, and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould kéep Gods Commandments. Tell me how many there be.

Anſwer.

Ten.

Queſtion.

Which be they?

Anſwer.

THe ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, Who brought thée out of the land of Egypt, out of the houſe of bondage.

I. Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bowe down to them, nor worſhip them. For I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands in them that love me, and kéep my Commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remem-

IV. Remember that thou kéep holy the Sabbath day. Six days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt do no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant and thy maid-ſervant, thy cattel and the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth théé.

VI. Thou ſhalt do no murther.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Queſtion.

What doſt thou chiefly learn by theſe Commandments?

Anſwer.

I learn two things: my duty towards God, and my duty towards my Neighbour.

Queſtion.

What is thy duty towards God?

Anſwer.

My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength; to worſhip him, to give him thanks, to put my whole truſt in him, to call upon him, to honour his holy Name and his Word; and to ſerve him truly all the days of my life.

Queſtion.

What is thy duty towards thy Neighbour?

Anſwer.

My duty towards my Neighbour, is to love him as my ſelf, and to do to all men, as I would they ſhould do unto me. To love, honour, and ſuccour my father and mother. To honour and obey the King, and all that are put in authority under him. To ſubmit my ſelf to all my governours, teachers, ſpiritual paſtours and maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by word or déed. To be true and juſt in all my dealing. To bear no malice

nor

noꝛ hatred in my heart. To keép my hands from pickin and ſtealing, and my tongue from evil ſpeaking. lyin and ſlandering. To keép my body in temperance, ſoberneſs, and chaſtity. Not to covet noꝛ deſire other mens goods; but to learn and labour truly to get mine own living, and to dq my duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Catechiſt.

My good child, know this, that thou art not able to do theſe things of thy ſelf, noꝛ to walk in the Commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call foꝛ by diligent Pꝛayer. Let me hear thereforꝛe if thou canſt ſay the Loꝛds Pꝛayer.

Anſwer.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bꝛead. And foꝛgive us our treſpaſſes, As We foꝛgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Queſtion.

What deſireſt thou of God in this Pꝛayer?

Anſwer.

I deſire my Loꝛd God our heavenly Father, Who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that We may Woꝛſhip him, ſerve him, and obey him as We ought to do. And I pꝛay unto God, that he Will ſend us all things that be neédful both foꝛ our ſouls and bodies; and that he Will be merciful unto us, and foꝛgive us our ſins; and that it Will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily; and that he Will keép us from all ſin and Wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he Will do of his mercy and goodneſs, thꝛough our Loꝛd Jeſus Chꝛiſt. And thereforꝛe I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chꝛiſt oꝛdained in his Churth?

Anſwer.

Two only, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Loꝛd.

Queſtion.

What meaneſt thou by this Woꝛd Sacrament?

Anſwer.

Anſwer.

I mean an outward and viſible ſign of an inward and ſpiritual grace, given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Queſtion.

How many parts are there in a Sacrament?

Anſwer.

Two: the outward viſible ſign, and the inward ſpiritual grace.

Queſtion.

What is the outward viſible ſign or forme in Baptiſm?

Anſwer.

Water: Wherein the perſon is baptized, In the Name of the Father, and of the Son, and of the Holy Ghoſt.

Queſtion.

What is the inward and ſpiritual grace?

Anſwer.

A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Queſtion.

What is required of perſons to be baptized?

Anſwer.

Repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament.

Queſtion.

Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

Anſwer.

Becauſe they promiſe them both by their Sureties: which promiſe, when they come to age, themſelves are bound to perform.

Queſtion.

Why was the Sacrament of the Lords Supper ordained?

Anſwer.

For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Queſtion.

What is the outward part or ſign of the Lords Supper?

Anſwer.

Bread and Wine, which the Lord hath commanded to be received.

Queſtion.

What is the inward part or thing ſignified?

A Catechiſm.

Anſwer.

The body and bloud of Chriſt, which are verily and indeed taken and receiued by the faithful in the Lords Supper.

Queſtion.

What are the benefits whereof we are partakers thereby?

Anſwer.

The ſtrengthning and refreſhing of our ſouls by the body and bloud of Chriſt, as our bodies are by the bread and wine.

Queſtion.

What is required of them who come to the Lords Supper?

Anſwer.

To examine themſelues, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; haue a liuely faith in Gods mercy through Chriſt, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Pariſh ſhall diligently upon Sundays and Holy-days, after the ſecond Leſſon at Evening Prayer, openly in the Church Inſtruct and Examine ſo many Children of his Pariſh ſent unto him, as he ſhall think convenient, in ſome part of this Catechiſm.

¶ And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their Children, Servants, and Prentices (which have not learned their Catechiſm) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until ſuch time as they have learned all that is here appointed for them to learn.

¶ So ſoon as Children are come to a competent age, and can ſay in their Mother Tongue the Creed, the Lords Prayer, and the Ten Commandments; and alſo can anſwer to the other Queſtions of this ſhort Catechiſm; They ſhall be brought to the Biſhop. And every one ſhall have a Godfather, or a Godmother, as a Witneſs of their Confirmation.

¶ And whenſoever the Biſhop ſhall give knowledge for children, to be brought unto him for their Confirmation, the Curate of every Pariſh ſhall either bring, or ſend in Writing with his hand ſubſcribed thereunto, the Names of all ſuch perſons within his Pariſh, as he ſhall think fit to be preſented to the Biſhop to be Confirmed. And, if the Biſhop approve of them, he ſhall Confirm them in manner following.

The

The ORDER OF CONFIRMATION, OR Laying on of Hands upon thoſe that are Baptized and come to years of diſcretion.

¶ Upon the day appointed, all that are to be then Confirmed, being placed, and ſtanding in order before the Biſhop; he (or ſome other Miniſter appointed by him) ſhall read this Preface following.

TO the end that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receive it, the Church hath thought good to order, That none hereafter ſhall be Confirmed, but ſuch as can ſay the Creed, the Lords Prayer, and the Ten Commandments; and can alſo anſwer to ſuch other Queſtions as in the ſhort Catechiſm are contained: Which Order is very convenient to be obſerved, to the end that children being now come to the years of diſcretion, and having learned what their Godfathers and Godmothers promiſed for them in Baptiſm, they may themſelves with their own mouth and conſent openly before the Church ratifie and confirm the ſame; and alſo promiſe, that by the grace of God they will evermore endeavour themſelves faithfully to obſerve ſuch things as they by their own confeſſion have aſſented unto.

¶ Then ſhall the Biſhop ſay,

DO ye here in the preſence of God and of this Congregation renew the ſolemn promiſe and vow that was made in your name at your Baptiſm; ratifying and confirming the ſame in your own perſons, and acknowledging your ſelves bound to believe and to do all thoſe things which your Godfathers and Godmothers then undertook for you:

¶ And every one ſhall audibly anſwer,

I do.

Confirmation.

The Biſhop.

OUr help is in the Name of the Lord;

Anſwer.

Who hath made heaven and earth.

Biſhop.

Bleſſed be the Name of the Lord.

Anſwer.

Henceforth World without end.

Biſhop.

Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Biſhop.

Let us pray.

ALmighty and everliving God, Who haſt vouchſafed to regenerate theſe thy ſervants by Water and the holy Ghoſt, and haſt given unto them forgiveneſs of all their ſins; Strengthen them, We beſeech thee, O Lord, With the holy Ghoſt the Comforter, and daily increaſe in them thy manifold gifts of grace; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and ghoſtly ſtrength; the ſpirit of knowledge and true godlineſs; and fill them, O Lord, with the ſpirit of thy holy fear, now and for ever. Amen.

¶ Then all of them in order kneeling before the Biſhop, he ſhall lay his Hand upon the Head of every one ſeverally, ſaying,

DEfend, O Lord, this thy child [or this thy ſervant] with thy heavenly grace, that he may continue thine for ever: and daily increaſe in thy holy Spirit more and more, until he come unto thy everlaſting Kingdom. Amen.

¶ Then ſhall the Biſhop ſay,

The Lord be with you.

Anſwer.

And with thy Spirit.

¶ And (all kneeling down) the Biſhop ſhall add,

Let us pray.

OUr Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we for-

give

give them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

¶ And this Collect.

ALmighty and everlaſting God, who makeſt us both to Will and to do thoſe things that be good and acceptable unto thy divine Majeſty; We make our humble ſupplications unto thee for theſe thy ſervants upon whom (after the example of thy holy Apoſtles) we have now laid our hands, to certifie them (by this ſign) of thy favour and gracious goodneſs towards them. Let thy Fatherly hand, we beſeech thee, ever be over them; let thy holy Spirit ever be with them; and ſo lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlaſting life, through our Lord Jeſus Chriſt, who with thee and the Holy Ghoſt liveth and reigneth, ever one God World without end. Amen.

ALmighty Lord, and everlaſting God, vouchſafe we beſeech thee, to direct, ſanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. Amen.

¶ Then the Biſhop ſhall bleſs them, ſaying thus,

The bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be upon you, and remain with you for ever. Amen.

¶ And there ſhall none be admitted to the holy Communion, untill ſuch time as he be Confirmed, or be ready and deſirous to be Confirmed.

The Form of Solemnization of

MATRIMONY.

¶ First the Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

I publish the Banns of Marriage betwéen M. **of——and** N. **of——If any of you know cause or just impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the First** [second, or third] **time of Asking.**

¶ And if the Persons that are to be Married, dwell in divers Parishes, the Banns must be Asked in both Parishes; and the Curate of the one Parish shall not Solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice Asked, from the Curate of the other Parish.

¶ At the day and time appointed for Solemnization of Matrimony, the Persons to be Married shall come into the body of the Church with their Friends and Neighbours: And there standing together, the Man on the right Hand, and the Woman on the the left, the Priest shall say,

Dearly beloved, We are gathered together here in the sight of God, and in the face of this Congregation, to joyn together this Man and this Woman in holy Matrimony, Which is an honourable Estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; Which holy Estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilée, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First,

Matrimony.

First, it was ordained for the procreation of Children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and kéep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other both in prosperity and adversity: Into which holy Estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the Persons that shall be Married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in Matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise then Gods Word doth allow, are not joyned together by God, neither is their Matrimony lawful.

¶ At which day of Marriage, if any man do alledge and declare any Impediment why they may not be coupled together in Matrimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient Sureties with him, to the Parties, or else put in a Caution (to the full value of such Charges as the Persons to be Married do thereby sustain) to prove his Allegation: Then the Solemnization must be referred until such time as the truth be tried.

¶ If no Impediment be alledged, then shall the Curate say unto the Man,

N. WIlt thou have this Woman to thy wedded Wife, to live together after Gods ordinance, in the holy Estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thée only unto her so long as ye both shall live?

¶ The Man shall answer,

I will.

¶ Then

Matrimony.

¶ Then ſhall the Prieſt ſay unto the Woman,

N. **Wilt thou have this Man to thy wedded Husband, to live together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour and kéep him in ſickneſs and in health, and forſaking all other, kéep thée only unto him, ſo long as ye both ſhall live?**

¶ The Woman ſhall anſwer,

I will.

¶ Then ſhall the Miniſter ſay,

Who giveth this Woman to be Married to this Man?

¶ Then ſhall they give their Troth to each other in this manner.

¶ The Miniſter receiving the Woman at her Fathers or Friends Hands, ſhall cauſe the Man with his right Hand to take the Woman by her right Hand, and to ſay after him as followeth.

I N. take thee N. to my wedded Wife, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love and to cheriſh, till death us do part, according to Gods holy ordinance; and thereto I plight thée my Troth.

¶ Then ſhall they looſe their Hands, and the Woman with her right Hand taking the Man by his right Hand, ſhall likewiſe ſay after the Miniſter;

I N. take thée N. to my wedded Husband, to have and to hold from this day forward, for better for worſe, for richer for poorer, in ſickneſs and in health, to love, cheriſh, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thée my Troth.

¶ Then ſhall they again looſe their Hands, and the Man ſhall give unto the Woman a Ring, laying the ſame upon the Book, with the accuſtomed Duty to the Prieſt and Clerk. And the Prieſt taking the Ring, ſhall deliver it unto the Man, to put it upon the fourth Finger of the Womans left Hand. And the Man holding the Ring, there, and taught by the Prieſt, ſhall ſay,

With this Ring I thée wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ Then the Man leaving the Ring upon the fourth Finger of the Womans left Hand, they ſhall both kneel down, and the Miniſter ſhall ſay,

Let

Matrimony.

Let us pray.

ETernal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these Persons may surely perform and keep the Vow and covenant betwixt them made (whereof this Ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest joyn their right Hands together, and say,

Those whom God hath joyned together, let no man put asunder.

¶ Then shall the Minister speak unto the People.

FOrasmuch as N. and N. have consented together in holy Wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their Troth either to other, and have declared the same by giving and receiving of a Ring, and by joyning of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ And the Minister shall add this Blessing.

GOd the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the Minister or Clerks going to the Lords Table, shall say or sing this Psalm following.

BLessed are all they that fear the Lord: and walk in his ways. *Beati omnes.* Psal. cxxviij.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea,

Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Or this Pſalm.

Deus miſereatur. Pſal. lxvij.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ The Pſalm ended, and the Man and the Woman kneeling before the Lords Table, the Prieſt ſtanding at the Table, and turning his Face towards them, ſhall ſay,

Lord, have mercy upon us.

Anſwer.

Chriſt, have mercy upon us.

Miniſter.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter.

Matrimony.

Miniſter.

O Lord, ſave thy ſervant, and thy handmaid;

Anſwer.

Who put their truſt in thee.

Miniſter

O Lord, ſend them help from thy holy place.

Anſwer.

And evermore defend them.

Miniſter.

Be unto them a tower of ſtrength,

Anſwer.

From the face of their enemy.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

℣℣℣ God of Abraham, God of Iſaac, God of Jacob, ℣℟ bleſs theſe thy ſervants, and ſow the ſeed of eter- ℣℣℣ nal life in their hearts, that whatſoever in thy ho- ly Word they ſhall profitably learn, they may indeed fulfil the ſame. Look, O Lord, mercifully upon them from heaven, and bleſs them. And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy Will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. Amen.

¶ This Prayer next following ſhall be omitted, where the Woman is paſt Child-bearing.

℣℣℣ Merciful Lord and heavenly Father, by whoſe ℣℟ gracious gift mankind is increaſed; We beſeech ℣℣℣ thee aſſiſt With thy bleſſing theſe two perſons, that they may both be fruitful in procreation of Children, and alſo live together ſo long in godly love and honeſty, that they may ſee their Children Chriſtianly and vertuouſly brought up to thy praiſe and honour, through Jeſus Chriſt our Lord. Amen.

℣℣℣ God Who by thy mighty power haſt made all ℣℟ things of nothing, Who alſo (after other things ℣℣℣ ſet in order) didſt appoint that out of Man (created after thine own image and ſimilitude) Woman ſhould take her beginning; and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom

thou

thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this Man may love his Wife according to thy Word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh) and also that this Woman may be loving and amiable, faithful and obedient to her Husband, and in all quietness, sobriety and peace, be a follower of holy and godly Matrons, O Lord, bless them both, and grant them to inherit thy everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

ALmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in Marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ After which, if there be no Sermon declaring the Duties of Man and Wife, the Minister shall read as followeth.

ALl ye that are Married, or that intend to take the holy Estate of Matrimony upon you, hear what the holy Scripture doth say as touching the Duty of Husbands towards their Wives, and Wives towards their Husbands.

Ephes. v. 25. Saint Paul in his Epistle to the Ephesians, the Fifth Chapter, doth give this Commandment to all Married Men, Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their Wives as their own bodies: He that loveth his Wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For We are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his Wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless,

let

y^e every one of you in particular, so love his wife, even as himself.

Likewise the same Saint Paul writing to the Colossi- Col. iij. 19.
ans, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according 1 S. Pet iij. 7.
to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your Ephes. v. 22.
own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your selves unto your Col. iij. 18.
own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you very well, thus say- 1 S. Pet. iij. 1.
ing, Ye Wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new married Persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The ORDER
FOR THE VISITATION of the SICK.

¶ When any Perſon is ſick, notice ſhall be given thereof to the Miniſter of the Pariſh; who coming into the ſick Perſons Houſe, ſhall ſay,

PEace be to this houſe, and to all that dwell in it.

¶ When he cometh into the ſick mans preſence, he ſhall ſay, kneeling down,

✠✠✠✠Emember not, Lord, our iniquities, nor the iniqui-
✠ R ✠ties of our forefathers. Spare us, good Lord,
✠✠✠✠ Spare thy people, whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Anſwer.

Spare us, good Lord.

¶ Then the Miniſter ſhall ſay,

Let us pray.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

✠✠✠Ur Father, which art in heaven; Hallowed be thy
✠O✠ Name. Thy Kingdom come. Thy Will be done in
✠R✠ earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As We forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervant;

Anſwer.

Which putteth his truſt in thee.

Miniſter.

Send him **help from thy holy place,**

Anſwer.

And evermore mightily defend him.

Miniſter.

Let the enemy have no advantage of him;

Anſwer.

Nor the wicked approch to hurt him.

Miniſter.

Be unto him, **O Lord, a ſtrong tower,**

Anſwer.

Anſwer.

From the face of his enemy.

Miniſter.

O Lord, hear our prayers.

Anſwer.

And let our cry come unto thee.

Miniſter.

LOrd, look down from heaven, behold, viſit and relieve this thy ſervant. Look upon him with the eyes of thy mercy, give him comfort and ſure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and ſafety, through Jeſus Chriſt our Lord. Amen.

HEar us, Almighty and moſt merciful God and Saviour; extend thy accuſtomed goodneſs to this thy ſervant, who is grieved with ſickneſs. Sanctifie, we beſeech thee, this thy Fatherly correction to him; that the ſenſe of his weakneſs may add ſtrength to his faith, and ſeriouſneſs to his repentance. That if it ſhall be thy good pleaſure to reſtore him to his former health, he may lead the reſidue of his life in thy fear, and to thy glory: or elſe give him grace ſo to take thy viſitation, that after this painful life ended he may dwell with thee in life everlaſting, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Miniſter exhort the ſick Perſon after this form, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs, and ſickneſs. Wherefore whatſoever your ſickneſs is, know you certainly that it is Gods viſitation. And for what cauſe ſoever this ſickneſs is ſent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increaſe of glory and endleſs felicity; or elſe it be ſent unto you to correct and amend in you whatſoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your ſins, and bear your ſickneſs patiently, truſting in Gods mercy, for his dear Son Jeſus Chriſts ſake, and render unto him humble thanks for his Fatherly viſitation, ſubmitting your ſelf wholly unto his will, it ſhall turn to your profit, and help you forward in the right way that leadeth unto everlaſting life.

The Viſitation

¶ If the Perſon viſited be very ſick, then the Curate may end h' Exhortation in this place, or elſe proceed.

TAke therefore in good part the chaſtiſement of the Lord: For (as Saint Paul ſaith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chaſtneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtning, God dealeth with you as with ſons; for what ſon is he whom the Father chaſtneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, We have had fathers of our fleſh, which corrected us, and We gave them reverence: ſhall We not much rather be in ſubjection unto the Father of Spirits, and live? For they verily for a few days chaſtned us after their own pleaſure; but he for our profit, that We might be partakers of his holineſs. Theſe words good brother, are Written in holy Scripture for our comfort and inſtruction, that We ſhould patiently, and With thankſgiving bear our heavenly Fathers correction, Whenſoever by any manner of adverſity it ſhall pleaſe his gracious goodneſs to viſit us. And there ſhould be no greater comfort to Chriſtian perſons, then to be made like unto Chriſt, by ſuffering patiently adverſities, troubles, and ſickneſſes. For he himſelf Went not up to joy, but firſt he ſuffered pain; he entred not into his glory before he Was crucified. So truly our Way to eternal joy, is to ſuffer here With Chriſt; and our Way to enter into eternal life, is gladly to die With Chriſt; that We may riſe again from death, and dWell With him in everlaſting life. NoW therefore taking your ſickneſs, Which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profeſſion Which you made unto God in your Baptiſm. And for as much as after this life there is an account to be given unto the righteous Judge, by Whom all muſt be judged Without reſpect of perſons; I require you to examine your ſelf and your eſtate, both toWard God and man; ſo that accuſing and condemning your ſelf for your oWn faults, you may find mercy at our heavenly Fathers hand for Chriſts ſake and not be accuſed and condemned in that fearful judgment. Therefore I ſhall rehearſe to you the Articles of our Faith, that you may knoW Whether you do believe as a Chriſtian man ſhould, or no.

¶ Here

of the Sick.

¶ Here the Miniſter ſhall rehearſe the Articles of the Faith, ſaying thus,

DOſt thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jeſus Chriſt his only begotten Son our Lord? and that he was conceived by the Holy Ghoſt, born of the Virgin Mary; that he ſuffered under Pontius Pilate, was crucified dead and buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come again at the end of the World to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt, the holy Catholick Church, the communion of ſaints, the remiſſion of ſins, the reſurrection of the fleſh, and everlaſting life after death?

¶ The ſick Perſon ſhall anſwer,

All this I ſtedfaſtly believe.

¶ Then ſhall the Miniſter examine whether he repent him truly of his ſins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all Perſons that have offended him, and if he hath offended any other, to ask them forgiveneſs; and where he hath done injury or wrong to any man, that he make amends to the uttermoſt of his power. And if he hath not before diſpoſed of his Goods, let him then be admoniſhed to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better diſcharging of his conſcience, and the quietneſs of his Executors. But men ſhould often be put in remembrance to take order for the ſettling of their temporal Eſtates, whilſt they are in health.

¶ Theſe words before rehearſed, may be ſaid before the Miniſter begin his Prayer, as he ſhall ſee cauſe.

¶ The Miniſter ſhould not omit earneſtly to move ſuch ſick Perſons as are of abilily, to be liberal to the Poor.

¶ Here ſhall the ſick Perſon be moved to make a ſpecial confeſſion of his ſins, if he feel his conſcience troubled with any weighty matter. After which confeſſion, the Prieſt ſhall abſolve him (if he humbly and heartily deſire it) after this ſort.

OUr Lord Jeſus Chriſt, who hath left power to his Church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his Authority committed to me, I abſolve thee from all thy ſins, In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

The Visitation

¶ And then the Priest shall say the Collect following.

Let us pray.

✠✠✠✠ Most merciful God, who according to the multi-
✠ D ✠ tude of thy mercies, dost so put away the sins of
✠✠✠✠ those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, asswage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

In te, Domine, speravi. Psal. lxxj.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

Go not far from me, O God: my God, haſt thee to help me.

Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall daily ſpeak of thy righteouſneſs and ſalvation: for I know no end thereof.

I will go forth in the ſtrength of the Lord God: and will make mention of thy righteouſneſs only.

Thou, O God, haſt taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forſake me not, O God, in mine old age, when I am gray-headed: until I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſs, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning is now, and ever ſhall be: world without end. Amen.

¶ Adding this.

O Saviour of the world, who by thy croſs and precious bloud haſt redeemed us, ſave us and help us, we humbly beſeech thee, O Lord.

¶ Then ſhall the Miniſter ſay,

THe Almighty Lord, who is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bowe and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayeſt receive health and ſalvation, but only the Name of our Lord Jeſus Chriſt. Amen.

¶ And after that ſhall ſay,

UNto Gods gracious mercy and protection we commit thee. The Lord bleſs thée and kéep thée. The Lord make his face to ſhine upon thée, and be gracious unto thee. The Lord lift up his countenance upon thée, and give thee peace, both now and evermore. Amen.

A Prayer

The Visitation

A Prayer for a sick Child.

ALmighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, We humbly beseech thee, with the eyes of mercy upon this Child now lying upon the bed of sickness: Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end. Amen.

A Prayer for a sick Person, when there appeareth small hope of Recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We flie unto thee for succour in behalf of this thy servant, here lying under thy hand in great Weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, We beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, We beseech thee, against the hour of death, that after his departure hence in peace and in thy favour, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. Amen.

¶ A Com-

of the Sick.

¶ A commendatory Prayer for a ſick Perſon at the point of departure.

O Almighty God, with whom do live the ſpirits of juſt men made perfect, after they are delivered from their earthly priſons; We humbly commend the ſoul of this thy ſervant, our dear brother, into thy hands, as into the hands of a faithful Creatour, and moſt merciful Saviour; moſt humbly beſeeching thee that it may be precious in thy ſight. Waſh it, We pray thee, in the bloud of that immaculate Lamb that was ſlain to take away the ſins of the World; that whatſoever defilements it may have contracted in the midſt of this miſerable and naughty World, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before thee. And teach us, who ſurvive, in this and other like daily ſpectacles of mortality, to ſee how frail and uncertain our own condition is, and ſo to number our days, that We may ſeriouſly apply our hearts to that holy and heavenly Wiſdom, whilſt We live here, which may in the end bring us to life everlaſting, through the merits of Jeſus Chriſt thine only Son our Lord. Amen.

A Prayer for Perſons troubled in Mind or in Conſcience.

O Bleſſed Lord the Father of mercies, and the God of all comforts, We beſeech thee look down in pity and compaſſion upon this thy afflicted ſervant. Thou writeſt bitter things againſt him, and makeſt him to poſſeſs his former iniquities; thy wrath lieth hard upon him, and his ſoul is full of trouble: But, O merciful God, who haſt written thy holy Word for our learning, that We through patience and comfort of thy holy Scriptures might have hope; give him a right underſtanding of himſelf, and of thy threats and promiſes, that he may neither caſt away his confidence in thee, nor place it any where but in thee. Give him ſtrength againſt all his temptations, and heal all his diſtempers. Break not the bruiſed reed, nor quench the ſmoking flax. Shut not up thy tender mercies in diſpleaſure; but make him to hear of joy and gladneſs, that the bones which thou haſt broken may rejoyce. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, through the merits and mediation of Jeſus Chriſt our Lord. Amen.

Heb. xii. 7.

The

The COMMUNION of the Sick.

¶ FOraſmuch as all mortal Men be ſubject to many ſudden Perils, Diſeaſes and Sickneſſes, and ever uncertain what time they ſhall depart out of this life; therefore to the intent they may be always in a readineſs to die whenſoever it ſhall pleaſe Almighty God to call them, the Curates ſhall diligently from time to time (but eſpecially in the time of Peſtilence or other infectious Sickneſs) exhort their Pariſhioners to the often receiving of the holy Communion of the Body and Bloud of our Saviour Chriſt, when it ſhall be publickly Adminiſtred in the Church; that ſo doing, they may in caſe of ſudden viſitation, have the leſs cauſe to be diſquieted for lack of the ſame. But if the ſick Perſon be not able to come to the Church, and yet is deſirous to receive the Communion in his Houſe; then he muſt give timely notice to the Curate, ſignifying alſo how many there are to Communicate with him (which ſhall be three, or two at the leaſt) and having a convenient place in the ſick Mans Houſe, with all things neceſſary ſo prepared, that the Curate may reverently Miniſter, he ſhall there Celebrate the holy Communion, beginning with the Collect, Epiſtle and Goſpel here following.

The Collect.

ALmighty everliving God, maker of mankind, who doſt correct thoſe whom thou doſt love, and chaſtiſe every one whom thou doſt receive; We beſeech thee to have mercy upon this thy ſervant viſited with thine hand, and to grant that he may take his ſickneſs patiently, and recover his bodily health (if it be thy gracious will) and whenſoever his ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Heb. xij. 5. MY ſon, deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth, he chaſtneth; and ſcourgeth every ſon whom he receiveth.

The Communion, &c.

The Goſpel.

VErily, verily, I ſay unto you, he that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life. S. John v. 24.

¶ After which, the Prieſt ſhall proceed according to the Form before preſcribed for the holy Communion, beginning at theſe words, [*Ye that do truly, &c.*]

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that are appointed to Communicate with the Sick, and laſt of all to the ſick Perſon.

¶ But if a man, either by reaſon of extremity of ſickneſs, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other juſt impediment, do not receive the Sacrament of Chriſts Body and Bloud, the Curate ſhall inſtruct him, That if he do truly repent him of his ſins, and ſtedfaſtly believe that Jeſus Chriſt hath ſuffered death upon the Croſs for him, and ſhed his Bloud for his Redemption, earneſtly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body, and Bloud of our Saviour Chriſt profitably to his ſouls health, although he do not receive the Sacrament with his mouth.

¶ When the ſick Perſon is viſited, and receiveth the holy Communion all at one time, then the Prieſt, for more expedition, ſhall cut off the Form of the Viſitation at the Pſalm [*In thee, O Lord, have I put my truſt*] and go ſtraight to the Communion.

¶ In the time of the Plague, Sweat, or ſuch other like contagious Times of Sickneſs or Diſeaſes, when none of the Pariſh or Neighbours can be gotten to Communicate with the Sick in their Houſes, for fear of the Infection, upon ſpecial requeſt of the Diſeaſed, the Miniſter may only Communicate with him.

The

The ORDER
FOR THE BURIAL of the DEAD.

¶ Here is to be noted, That the Office enſuing is not to be uſed for any that die unbaptized, or excommunicate, or have laid violent hands upon themſelves.

¶ The Prieſt and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, ſhall ſay or ſing,

S. John xj. 25, 26. I Am the reſurrection and the life, ſaith the Lord: he that believeth in me, though he were dead, yet ſhall he live. And whoſoever liveth and believeth in me, ſhall never die.

Job xix. 25. 26, 27. I Know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body; yet in my fleſh ſhall I ſee God: whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another.

2 Tim. vj. 7. Job j. 21. WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; bleſſed be the Name of the Lord.

¶ After they are come into the Church, ſhall be read one or both of theſe Pſalms following.

Dixi, Cuſtodiam. Pſal. xxxix. I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

I held my tongue, and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

And

Burial of the Dead.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner as all my fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

LORD, thou hast been our refuge: from one generation to another. *Domine, refugium.* Psal. xc.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thée again, O Lord, at the last: and be gracious unto thy servants.

O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 20. NOw is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoycing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?

Let

Burial of the Dead.

Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickned except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of Wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and bloud cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But

thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come to the Grave, while the Corps is made ready to be laid into the Earth, the Priest shall say, or the Priest and Clerks shall sing,

MAn that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the Body by some standing by, the Priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, We therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said, or sung.

Rev. xiv. 13. I heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ Then the Priest shall say,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Burial of the Dead.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thée to deliver this our brother out of the miseries of this sinful world; beseéching thee that it may please thée of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy Kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry as men without hope, for them that sleép in him; We meekly beseéch thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thée, saying, Come, ye blessed children of my Father, receive the Kingdom prepared for you from the beginning of the World. Grant this, we beseéch thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. Amen.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The Thankſgiving of Women after

CHILD-BIRTH,

Commonly called,

The Churching of Women.

¶ The Woman at the uſual time after her Delivery, ſhall come into the Church decently apparrelled, and there ſhall kneel down in ſome convenient place, as hath been accuſtomed, or as the Ordinary ſhall direct: And then the Prieſt ſhall ſay unto her,

FOraſmuch as it hath pleaſed Almighty God of his goodneſs to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth, you ſhall therefore give hearty thanks unto God, and ſay,

(¶ Then ſhall the Prieſt ſay this Pſalm)

Dilexi quoniam. Pſal. cxvj.

I Am well pleaſed: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The ſnares of death compaſſed me round about: and the pains of hell gat hold upon me.

I found trouble and heavineſs, and I called upon the Name of the Lord: O Lord, I beſeech thee, deliver my ſoul.

Gracious is the Lord and righteous: yea, our God is merciful.

The Lord preſerveth the ſimple: I was in miſery, and he helped me.

Turn again then unto thy reſt, O my ſoul: for the Lord hath rewarded thee.

And why? thou haſt delivered my ſoul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſt, All men are liars.

What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of ſalvation: and call upon the Name of the Lord.

I will

Churching of Women.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm.

EXcept the Lord build the house: their labour is but lost that build it. *Nisi Dominus.* Psal. cxxvij.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now and ever shall be: world without end. Amen.

¶ Then the Priest shall say,

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the Kingdom, And the Power, and the Glory, For ever and ever. Amen.

Minister

Churching of Women.

Minister.

O Lord, save this woman thy servant;

Answer.

Who putteth her trust in thee.

Minister.

Be thou to her a strong tower

Answer.

From the face of her enemy.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray.

ALMIGHTY God, We give thee humble thanks for that thou hast vouchsafed to deliver this Woman thy servant from the great pain and peril of Child-birth; Grant, We beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy Will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The Woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

A COMMINATION,

OR

Denouncing of Gods Anger and Judgments againſt Sinners, with certain Prayers to be uſed on the Firſt day of *Lent*, and at other times, as the Ordinary ſhall appoint.

¶ After Morning Prayer, the Litany ended according to the accuſtomed manner, the Prieſt ſhall in the Reading Pew or Pulpit, ſay,

BEthren, in the Primitive Church there was a godly Diſcipline, that at the beginning of Lent, ſuch Perſons as ſtood convicted of notorious ſin, were put to open penance, and puniſhed in this World, that their ſouls might be ſaved in the day of the Lord; and that others admoniſhed by their example, might be the more afraid to offend.

Inſtead whereof (until the ſaid Diſcipline may be reſtored again, which is much to be wiſhed) it is thought good, that at this time (in the preſence of you all) ſhould be read the general Sentences of Gods curſing againſt impenitent ſinners, gathered out of the ſeven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye ſhould anſwer to every Sentence, Amen: To the intent that being admoniſhed of the great indignation of God againſt ſinners, ye may the rather be moved to earneſt and true repentance, and may walk more warily in theſe dangerous days; fleeing from ſuch vices, for which ye affirm with your own mouths the curſe of God to be due.

CUrſed is the man that maketh any carved or molten image to Worſhip it. Deut. xxvij. 15.

¶ And the People ſhall anſwer and ſay,

Amen.

Miniſter.

Curſed is he that curſeth his father and mother. 16.

Anſwer.

Amen.

Miniſter.

Curſed is he that removeth his neighbours land-mark. 17.

Anſwer.

Amen.

Miniſter.

Curſed is he that maketh the blind to go out of his way. 18.

Anſwer.

Amen.

Miniſter.

Commination.

Miniſter.

Deut. xxvij. 19. **Curſed is he that perverteth the judgment of the ſtranger, the fatherleſs, and widow.**

Anſwer.

Amen.

Miniſter

24. **Curſed is he that ſmiteth his neighbour ſecretly.**

Anſwer.

Amen.

Miniſter.

Lev. xx. 10. **Curſed is he that lieth with his neighbours wife.**

Anſwer.

Amen.

Miniſter.

Deut. xxvij. 25. **Curſed is he that taketh reward to ſlay the innocent.**

Anſwer.

Amen.

Miniſter.

Jer. xvij. 5. **Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.**

Anſwer.

Amen.

Miniſter.

S. Matth: xxv. 41. 1 Cor. vi. 9, 10. **Curſed are the unmerciful, fornicators, and adulterers, covetous perſons, idolaters, ſlanderers, drunkards, and extortioners.**

Anſwer.

Amen.

Miniſter.

Pſal. cxix. 21. **NOw ſeeing that all they are accurſed (as the prophet David beareth witneſs) who do err and go aſtray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekneſs of heart; bewailing and lamenting our ſinful life, acknowledging and confeſſing our offences, and ſeeking to bring forth** S. Matth. iij. 10. **worthy fruits of penance. For now is the ax put unto the root of the trees, ſo that every tree that bringeth not** Hebr. x. 31. **forth good fruit, is hewn down and caſt into the fire. It is a fearful thing to fall into the hands of the living God:** Pſal. xj. 6. **he ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt; this ſhall be their portion** Iſa. xxvj. 21. **to drink. For lo, the Lord is come out of his place to viſit the wickedneſs of ſuch as dwell upon the earth.**

But

Commination.

But Who may abide the day of his coming? Who shall be able to endure When he appeareth? His fan is in his hand, and he Will purge his floor, and gather his Wheat into the barn, but he Will burn the chaff With unquenchable fire. Mal. iij. 2. S. Matt. iij. 12.

The day of the Lord cometh as a thief in the night: and When men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a Woman travailing With child, and they shall not escape. 1 Thes. v. 2, 3.

Then shall appear the Wrath of God in the day of vengeance, Which obstinate sinners, through the stubbornnes of their heart, have heaped unto themselves, Which despised the goodnes, patience and long-sufferance of God, When he called them continually to repentance. Rom. ij 4, 5.

Then shall they call upon me (saith the Lord) but I Will not hear; they shall seek me early, but they shall not find me; and that because they hated knoWledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Prov. j. 28, 29, 30.

Then shall it be too late to knock When the door shall be shut; and too late to cry for mercy When it is the time of justice. S. Matt. xxv. 10, 11, 12.

O terrible voice of most just judgment Which shall be pronounced upon them, When it shall be said unto them, Go ye cursed into the fire everlasting, Which is prepared for the devil and his angels. S. Matth. xxv. 41.

Therefore, brethren, take We hæd betime, While the day of salvation lasteth; for the night cometh When none can Work: But let us, While We have the light, believe in the light, and Walk as children of the light, that We be not cast into utter darknes, Where is Weeping and gnashing of teeth. 2 Cor. vj. 2. S. John ix. 4. xii. 35, 36. S. Matth. xxv. 30.

Let us not abuse the goodnes of God, Who calleth us mercifully to amendment, and of his endles pity promiseth us forgivenes of that Which is past, if With a perfect and true heart We return unto him. Isaiah i. 18.

For though our sins be as red as scarlet, they shall be made White as snoW: and though they be like purple, yet they shall be made White as Woll.

Turn ye (saith the Lord) from all your Wickednes, and your sin shall not be your destruction. Ezek. xviij. 30, 31, 32.

Cast aWay from you all your ungodlines that ye have done, make you neW hearts, and a neW spirit: Wherefore Will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God: Turn ye then and ye shall live.

Although We have sinned, yet have We an advocate With the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. John ij. 1.

For he Was Wounded for our offences, and smitten for our Wickednes. Isaiah liij. 5.

Let us therefore return unto him, Who is the merciful receiver

ceiver of all true penitent ſinners; aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if We come unto him with faithful repentance; if We will ſubmit our ſelves unto him, and from henceforth
S. Matth. xj. 29, 30. walk in his ways; if We will take his eaſie yoke, and light burden upon us, to follow him in lowlineſs, patience, and charity, and be ordered by the governance of his holy Spirit; ſeeking always his glory, and ſerving him duly in our vocation with thankſgiving. This if We do, Chriſt will deliver us from the curſe of the law, and from the extreme malediction which ſhall light upon them that ſhall
S. Mat. xxv. 33, 34. be ſet on the left hand; and he will ſet us on his right hand, and give us the gracious benediction of his Father, commanding us to take poſſeſſion of his glorious kingdom: unto which he vouchſafe to bring us all, for his infinite mercy. Amen.

¶ Then ſhall they all kneel upon their knees, and the Prieſt and Clerks kneeling (in the place where they are accuſtomed to ſay the Litany) ſhall ſay this Pſalm, *Miſerere mei, Deus.*

Miſerere mei, Deus. Pſal. li. HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, do away mine offences.

Waſh me thoroughly from my wickedneſs: and cleanſe me from my ſin.

For I acknowledge my faults: and my ſin is ever before me.

Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſdom ſecretly.

Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoyce.

Turn thy face from my ſins: and put out all my miſdeeds.

Make me a clean heart, O God: and renew a right ſpirit within me.

Caſt me not away from thy preſence: and take not thy holy Spirit from me.

O give

Commination.

O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy Ways unto the Wicked: and ſinners ſhall be converted unto thee.

Deliver me from blood-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

Thou ſhalt open my lips, O Lord: and my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

The ſacrifice of God is a troubled ſpirit: a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O be favourable and gracious unto Sion: build thou the Walls of Jeruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs, with the burnt-offerings and oblations: then ſhall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

Anſwer.

As it was in the beginning, is now, and ever ſhall be: World without end. Amen.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Miniſter.

O Lord, ſave thy ſervants;

Anſwer.

That put their truſt in thee.

Miniſter.

Send unto them help from above.

Anſwer.

And evermore mightily defend them.

Miniſter.

Help us, O God our Saviour.

Anſwer.

And for the glory of thy Name deliver us; be merciful to us ſinners, for thy Names ſake.

Commination.

Miniſter.

O Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Miniſter.

Let us pray.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

O Moſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the People ſay this that followeth, after the Miniſter.

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting, and praying. For thou art a merciful God, full of compaſſion, long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy bleſſed Son, Jeſus Chriſt our Lord. Amen.

5 MA 56

¶ Then the Miniſter alone ſhall ſay,

The Lord bleſs us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. Amen.

THE

THE

Pſalter or Pſalms

OF

DAVID,

After the Tranſlation of the

GREAT BIBLE,

Pointed as they are to be Sung or Said in

CHURCHES.

LONDON,

Printed by *Charles Bill*, *Henry Hills*, and *Thomas Newcomb*, Printers to the Kings Moſt Excellent Majeſty. 1686.

Cum Privilegio.

BRITISH MUSEUM

THE

Pſalms of David.

The j. DAY.

Beatus vir, qui non abiit. Pſal. j.

BLeſſed is the man that hath not walked in the counſel of the ungodly, nor ſtood in the way of ſinners: and hath not ſat in the ſeat of the ſcornful. *Morning Prayer.*

2 But his delight is in the law of the Lord: and in his law will he exerciſe himſelf day and night.

3 And he ſhall be like a tree planted by the water-ſide: that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look whatſoever he doeth, it ſhall proſper.

5 As for the ungodly, it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgment: neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

Quare fremuerunt gentes? Pſal. ij.

WHy do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The kings of the earth ſtand up, and the rulers take counſel together: againſt the Lord, and againſt his Anointed.

3 Let us break their bonds aſunder: and caſt away their cords from us.

4 He that dwelleth in heaven, ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath: and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me: Thou art my Son, this day have I begotten thee.

The j. DAY.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea, but a little) blessed are all they that put their trust in him.

Domine, quid multiplicati? Psal. iij.

LOrd, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. Psal. iv.

HEar me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing:

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only, that makest me dwell in safety.

Verba mea auribus. Psal. v.

POnder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the bloud-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Domine,

The j. DAY. *Evening Prayer.*

Domine, ne. Pſal. vj.

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My ſoul alſo is ſore troubled: but, Lord, how long wilt thou puniſh me?

4 Turn thee, O Lord, and deliver my ſoul: O ſave me for thy mercies ſake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groning, every night waſh I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away becauſe of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies ſhall be confounded, and ſore vexed: they ſhall be turned back, and put to ſhame ſuddenly.

Domine, Deus meus. Pſal. vij.

O Lord my God, in thee have I put my truſt: ſave me from all them that perſecute me, and deliver me;

2 Leſt he devour my ſoul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any ſuch thing: or if there be any wickedneſs in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cauſe is mine enemy;

5 Then let mine enemy perſecute my ſoul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and lift up thy ſelf, becauſe of the indignation of mine enemies: ariſe up for me in the judgment that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thy ſelf again.

8 The Lord ſhall judge the people; give ſentence with me, O Lord: according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end: but guide thou the juſt.

16 For the righteous God: trieth the very hearts and reins.

The I. DAY.

11 My help cometh of God: Who preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutours.

15 Behold, he travaileth with miſchief: he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit: and is fallen himſelf into the deſtruction that he made for other.

17 For his travail ſhall come upon his own head: and his wickedneſs ſhall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteouſneſs: and I will praiſe the Name of the Lord moſt High.

Domine, Dominus noſter. Pſal. viij.

O Lord our Governour, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the moon and the ſtars which thou haſt ordained.

4 What is man, that thou art mindful of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower then the angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen: yea, and the beaſts of the field;

8 The fowls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governour: how excellent is thy Name in all the world!

Confitebor

The Pſalms.

The ij. DAY.

Morning Prayer.

Confitebor tibi. Pſal. ix.

I Will give thanks unto thée, O Lord, with my whole heart: I will ſpeak of all thy marvellous works.

2 I will be glad and reſoyce in thée: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driven back: they ſhall fall and periſh at thy preſence.

4 For thou haſt maintained my right, and my cauſe: thou art ſet in the throne that judgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the ungodly: thou haſt put out their Name for ever and ever.

6 O thou enemy, deſtructions are come to a perpetual end: even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever: he hath alſo prepared his ſeat for judgment.

8 For he ſhall judge the World in righteouſneſs: and miniſter true judgment unto the people.

9 The Lord alſo will be a defence for the oppreſſed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thée: for thou, Lord, haſt never failed them that ſeek thée.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for bloud, he remembreth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, conſider the trouble which I ſuffer of them that hate me: thou that liftеſt me up from the gates of death.

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will reſoyce in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell: and all the people that forget God.

18 For the poor ſhall not alway be forgotten: the patient abiding of the meek ſhall not periſh for ever.

19 Up

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy ſight.

20 Put them in fear, O Lord: that the heathen may know themſelves to be but men.

Ut quid, Domine? Pſal. x.

WHy ſtandeſt thou ſo far off, O Lord: and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor: let them be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own hearts deſire: and ſpeaketh good of the covetous whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his ſight, and therefore defieth he all his enemies.

6 For he hath ſaid in his heart, Tuſh, I ſhall never be caſt down: There ſhall no harm happen unto me.

7 His mouth is full of curſing, deceit and fraud: under his tongue is ungodlineſs and vanity.

8 He ſitteth lurking in the thieviſh corners of the ſtreets: and privily in his lurking dens doth he murther the innocent; his eyes are ſet againſt the poor.

9 For he lieth waiting ſecretly, even as a lion lurketh he in his den: that he may raviſh the poor.

10 He doth raviſh the poor: When he getteth him into his net.

11 He falleth down and humbleth himſelf: that the congregation of the poor may fall into the hands of his captains.

12 He hath ſaid in his heart, Tuſh, God hath forgotten: he hideth away his face, and he will never ſee it.

13 Ariſe, O Lord God, and lift up thine hand: forget not the poor.

14 Wherefore ſhould the wicked blaſpheme God: while he doth ſay in his heart, Tuſh, thou God careſt not for it.

15 Surely thou haſt ſeen it: for thou beholdeſt ungodlineſs and wrong.

16 That thou mayeſt take the matter into thy hand: the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

17 Break thou the power of the ungodly and malicious: take away his ungodlineſs, and thou ſhalt find none.

18 The

The ij. DAY.

18 The Lord is King for ever and ever: and the heathen are periſhed out of the land.

19 Lord, thou haſt heard the deſire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherleſs and poor unto their right: that the man of the earth be no more exalted againſt them.

In Domino confido. Pſal. xj.

IN the Lord put I my truſt: how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily ſhoot at them which are true of heart.

3 For the foundations will be caſt down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords ſeat is in heaven.

5 His eyes conſider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedneſs doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm, and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs: his countenance will behold the thing that is juſt.

Salvum me fac. Pſal. xij.

Evening Prayer.

HElp me, Lord, for there is not one godly man left: for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips: and the tongue that ſpeaketh proud things.

4 Which have ſaid, With our tongue will we prevail: we are they that ought to ſpeak, who is Lord over us?

5 Now for the comfortleſs troubles ſake of the needy: and becauſe of the deep ſighing of the poor;

6 I will up, ſaith the Lord: and will help every one from him that diſquieteth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words: even as the ſilver, which from the earth is tried, and puriſied ſeven times in the fire.

The ii. DAY.

8 Thou ſhalt keep them, O Lord: thou ſhalt preſerve him from this generation for ever.

9 The ungodly walk on every ſide: when they are exalted, the children of men are put to rebuke.

Uſque quo, Domine? Pſal. xiii.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart: how long ſhall mine enemies triumph over me?

3 Conſider and hear me, O Lord my God: lighten mine eyes, that I ſleep not in death.

4 Leſt mine enemy ſay, I have prevailed againſt him: for if I be caſt down, they that trouble me, will rejoyce at it.

5 But my truſt is in thy mercy: and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me: yea, I will praiſe the Name of the Lord moſt higheſt.

Dixit inſipiens. Pſal. xiv.

THe fool hath ſaid in his heart: There is no God.

2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men: to ſee if there were any that would underſtand, and ſeek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open ſepulchre, with their tongues have they deceived: the poiſon of aſps is under their lips.

6 Their mouth is full of curſing and bitterneſs: their feet are ſwift to ſhed bloud.

7 Deſtruction and unhappineſs is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all ſuch workers of miſchief: eating up my people as it were bread, and call not upon the Lord?

The iii. DAY.

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.
10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.
11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

Domine, quis habitabit? Psal. xv.

Morning Prayer.

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?
2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.
3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandred his neighbour.
4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.
5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.
6 He that hath not given his money upon usury: nor taken reward against the innocent.
7 Whoso doeth these things: shall never fall.

Conserva me, Domine. Psal. xvi.

PReserve me, O God: for in thee have I put my trust.
2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.
3 All my delight is upon the saints that are in the earth: and upon such as excel in vertue.
4 But they that run after another god: shall have great trouble.
5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.
6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.
7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.
8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.
9 I have set God always before me: for he is on my right hand, therefore I shall not fall.
10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.
12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. xvij.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.
2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.
3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.
4 Because of mens works that are done against the words of thy lips: I have kept me from the ways of the destroyer.
5 O hold thou up my goings in thy paths: that my footsteps slip not.
6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.
7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.
8 Keep me as the apple of an eye: hide me under the shadow of thy wings.
9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.
10 They are inclosed in their own fat: and their mouth speaketh proud things.
11 They lie waiting in our way on every side: turning their eyes down to the ground.
12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.
13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.
14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.
15 They have children at their desire: and leave the rest of their substance for their babes.
16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

The Psalms.

Diligam, te Domine. Psal. xviij.

The iij. DAY.

Evening. Prayer.

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in Whom I Will trust, my buckler, the horn also of my salvation, and my refuge.

2 I Will call upon the Lord, Which is Worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I Will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled, and quaked: the very foundations also of the hills shook, and Were removed, because he Was Wroth.

8 There Went a smoke out in his presence: and a consuming fire out of his mouth, so that coals Were kindled at it.

9 He bowed the heavens also, and came down: and it Was dark under his feet.

10 He rode upon the cherubins, and did flie: he came flying upon the Wings of the Wind.

11 He made darkness his secret place: his pavilion round about him With dark Water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hail-stones and coals of fire.

13 The Lord also thundred out of heaven, and the Highest gave his thunder: hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of Waters Were seen, and the foundations of the round World Were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me: and shall take me out of many Waters.

17 He shall deliver me from my strongest enemy, and from them Which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord Was my upholder.

19 He

19 He brought me forth alſo into a place of liberty: he brought me forth, even becauſe he had a favour unto me.
20 The Lord ſhall reward me after my righteous dealing: according to the cleanneſs of my hands ſhall he recompenſe me.
21 Becauſe I have kept the ways of the Lord: and have not forſaken my God, as the wicked doth.
22 For I have an eye unto all his laws: and will not caſt out his commandments from me.
23 I was alſo uncorrupt before him: and eſchewed mine own wickedneſs.
24 Therefore ſhall the Lord reward me after my righteous dealing: and according unto the cleanneſs of my hands in his eye-ſight.
25 With the holy thou ſhalt be holy: and with a perfect man thou ſhalt be perfect.
26 With the clean thou ſhalt be clean: and with the froward thou ſhalt learn frowardneſs.
27 For thou ſhalt ſave the people that are in adverſity: and ſhalt bring down the high looks of the proud.
28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkneſs to be light.
29 For in thee I ſhall diſcomfit an hoſt of men: and with the help of my God I ſhall leap over the wall.
30 The way of God is an undefiled way: the word of the Lord alſo is tried in the fire; he is the defender of all them that put their truſt in him.
31 For who is God, but the Lord: or who hath any ſtrength, except our God?
32 It is God that girdeth me with ſtrength of war: and maketh my way perfect.
33 He maketh my feet like harts feet: and ſetteth me up on high.
34 He teacheth mine hands to fight: and mine arms ſhall break even a bow of ſteel.
35 Thou haſt given me the defence of thy ſalvation: thy right hand alſo ſhall hold me up, and thy loving correction ſhall make me great.
36 Thou ſhalt make room enough under me for to go: that my foot-ſteps ſhall not ſlide.
37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have deſtroyed them.
38 I will ſmite them, that they ſhall not be able to ſtand: but fall under my feet.
39 Thou haſt girded me with ſtrength unto the battel:

The iv. DAY.

thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.

51 Great prosperity giveth he unto his King: and sheweth loving kindess unto David his Anointed, and unto his Seed for evermore.

Cœli enarrant. Psal. xix.

Morning Prayer.

THe heavens declare the glory of God: and the Firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which cometh forth as a Bridegroom out of his chamber, and rejoyceth as a Giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The

8 The ſtatutes of the Lord are right, and reſoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be deſired are they then gold, yea, then much fine gold: ſweéter alſo then hony, and the hony-comb.

11 Moreover by them is thy ſervant taught: and in kéeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Kéep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy ſight,

15 O Lord: my ſtrength and my redeémer.

Exaudiat te Dominus. Pſal. xx.

THe Lord hear thée in the day of trouble: the Name of the God of Jacob defend thée.

2 Send thée help from the Sanctuary: and ſtrengthen thée out of Sion.

3 Remember all thy offerings: and accept thy burnt Sacrifice.

4 Grant thée thy hearts deſire: and fulfil all thy mind.

5 We will reſoyce in thy ſalvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholſom ſtrength of his right hand.

7 Some put their truſt in Chariots, and ſome in horſes: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are riſen, and ſtand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thée.

Domine, in virtute tua. Pſal. xxj.

THe King ſhall reſoyce in thy ſtrength, O Lord: exceéding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his hearts deſire: and haſt not denied him the requeſt of his lips.

3 For thou ſhalt prevent him with the bleſſings of goodneſs: and ſhalt ſet a crown of pure gold upon his head.

4 He

The iv. DAY.

4 He aſked life of thée, and thou gaveſt him a long life: even for ever, and ever.

5 His honour is great in thy ſalvation: glory, and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

7 And why? becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcarry.

8 All thine enemies ſhall feél thy hand: thy right hand ſhall find out them that hate thée.

9 Thou ſhalt make them like a fiery oven in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth: and their ſeéd from among the children of men.

11 For they intended miſchief againſt thée: and imagined ſuch a device as they are not able to perform.

12 Therefore ſhalt thou put them to flight: and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted, Lord, in thine own ſtrength: ſo will we ſing, and praiſe thy power.

Deus, Deus meus. Pſal. xxij.

Evening Prayer.

MY God, my God, look upon me, why haſt thou forſaken me: and art ſo far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou heareſt not: and in the night-ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thée: they truſted in thée, and thou didſt deliver them.

5 They called upon thée, and were holpen: they put their truſt in thée, and were not confounded.

6 But as for me, I am a worm, and no man: a very ſcorn of men, and the out-caſt of the people.

7 All they that ſée me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb: thou waſt my hope when I hanged yet upon my mothers breaſts.

10 I have been left unto thée ever ſince I was born: thou

thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

The iv. DAY.

12 Many oxen are come about me: fat Bulls of Baſan cloſe me in one every ſide.

13 They gape upon me with their mouths: as it were a ramping, and a roring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart alſo in the midſt of my body is even like melting Wax.

15 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums: and thou ſhalt bring me into the duſt of death.

16 For many dogs are come about me: and the counſil of the wicked layeth ſiege againſt me.

17 They pierced my hands, and my feet, I may tell all my bones: they ſtand ſtaring and looking upon me.

18 They part my garments among them: and caſt lots upon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſt thee to help me.

20 Deliver my ſoul from the ſword: my darling from the power of the dog.

21 Save me from the lions mouth: thou haſt heard me alſo from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 O praiſe the Lord, ye that fear him: magnifie him, all ye of the ſeed of Jacob, and fear him all ye ſeed of Iſrael.

24 For he hath not deſpiſed, nor abhorred the low eſtate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praiſe is of thee in the great congregation: my vows will I perform in the ſight of them that fear him.

26 The poor ſhall eat, and be ſatisfied: they that ſeek after the Lord, ſhall praiſe him; your heart ſhall live for ever.

27 All the ends of the world ſhall remember themſelves, and be turned unto the Lord: and all the kindreds of the nations ſhall worſhip before him.

28 For the kingdom is the Lords: and he is the Governour among the people.

29 All ſuch as be fat upon earth: have eaten, and worſhipped.

The v. DAY.

30 All they, that go down into the dust, shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. xxiij.

THe Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod, and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Domini est terra. Psal. xxiv.

Morning Prayer.

THe earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts, he is the King of glory.

Ad

The Pſalms.

Ad te, Domine, levavi. Pſal. xxv.

The v. DAY.

UNto thee, O Lord, will I lift up my ſoul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſes which have been ever of old.

6 Oh remember not the ſins and offences of my youth: but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek, ſhall he guide in judgment: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy, and truth: unto ſuch as keep his covenant, and his teſtimonies.

10 For thy Names ſake, O Lord: be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord: him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him: and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate, and in miſery.

16 The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adverſity, and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my ſoul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs, and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Judica

Judica me, Domine. Psal. xxvi.

The v. DAY.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the bloud-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. xxvii.

Evening Prayer.

THE Lord is my light and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 There-

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord. The v. DAY.

8 Hearken unto my voice, O Lord, when I cry unto thée: have mercy upon me, and hear me.

9 My heart hath talked of thée, Seék ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt beén my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When my father and my mother forſake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries: for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted: but that I believe verily to ſeé the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lords leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te, Domine. Pſal. xxviij.

UNto thée will I cry, O Lord my ſtrength: think no ſcorn of me, leſt if thou make as though thou hearelt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly and wicked doers: which ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Reward them according to their deéds: and according to the wickedneſs of their own inventions.

5 Recompenſe them after the work of their hands: pay them that they have deſerved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore ſhall he break them down, and not build them up.

7 Praiſed be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my ſtrength, and my ſhield, my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

The vi. DAY.

9 The Lord is my ſtrength: and he is the wholſom de=fence of his Anointed.

10 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

Afferte Domino. Pſal. xxix.

BRing unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord worſhip and ſtrength.

2 Give the Lord the honour due unto his Name: wor=ſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedar=trees: yea, the Lord breaketh the Cedars of Libanus.

6 He maketh them alſo to skip like a calf: Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water=floud: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Exaltabo te, Domine. Pſal. xxx.

Morning. Prayer.

I Will magnifie thee, O Lord, for thou haſt ſet me up: and not made my foes to triumph over me.

2 O Lord, my God, I cried unto thee: and thou haſt healed me.

3 Thou, Lord, haſt brought my ſoul out of hell: thou haſt kept my life from them that go down to the pit.

4 Sing praiſes unto the Lord, O ye ſaints of his: and give thanks unto him for a remembrance of his holineſs.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heavineſs may endure for a night, but joy cometh in the morning.

6 And in my proſperity I ſaid, I ſhall never be remo=ved: thou, Lord, of thy goodneſs hadſt made my hill ſo ſtrong,

7 Thou

7 Thou didst turn thy face from me: and I was troubled.
8 Then cried I unto thee, O Lord: and gat me to my Lord right humbly.
9 What profit is there in my blood: when I go down to the pit?
10 Shall the dust give thanks unto thee: or shall it declare thy truth?
11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.
12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.
13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te, Domine, speravi. Psal. xxxj.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.
2 Bowe down thine ear to me: make haste to deliver me.
3 And be thou my strong rock, and house of defence: that thou mayest save me.
4 For thou art my strong rock and my castle: be thou also my guide, and lead me for thy Names sake.
5 Draw me out of the net that they have laid privily for me: for thou art my strength.
6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.
7 I have hated them, that hold of superstitious vanities: and my trust hath been in the Lord.
8 I will be glad, and rejoyce in thy mercy: for thou hast considered my trouble, and hast known my soul in adversities.
9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.
10 Have mercy upon me, O Lord, For I am in trouble: and mine eye is consumed for very heaviness; yea, my soul and my body.
11 For my life is waxen old with heaviness: and my years with mourning.
12 My strength faileth me, because of mine iniquity: and my bones are consumed.
13 I became a reproof among all mine enemies, but especially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

The vi. DAY.

14 I am clean forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude: and fear is on every side, while they consPire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made hast, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart: all ye that put your trust in the Lord.

Beati, quorum. Psal. xxxij.

Evening Prayer.

BLessed is he, whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.
6 I said, I will confess my sins unto the Lord: and so thou forgavest the wickedness of my sin.
7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found: but in the great water-flouds they shall not come nigh him.
8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance.
9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.
10 Be ye not like to horse and mule, which have no understanding: whose mouths must be held with bit and bridle, lest they fall upon thee.
11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.
12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

Exultate justi. Psal. xxxiij.

REjoyce in the Lord, O ye righteous: for it becometh well the just to be thankful.
2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.
3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.
4 For the word of the Lord is true: and all his works are faithful.
5 He loveth righteousness, and judgment: the earth is full of the goodness of the Lord.
6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.
7 He gathereth the waters of the sea together as it were upon an heap: and layeth up the deep, as in a treasure-house.
8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world;
9 For he spake, and it was done: he commanded, and it stood fast.
10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.
11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

The vi. DAY.

12 Blessed are the people, whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

Benedicam Domino. Psal. xxxiv.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear thereof and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The angel of the Lord, tarrieth round about them that fear him: and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints; for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

11 Come

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.
12 What man is he that luſteth to live: and would fain ſee good days?
13 Keep thy tongue from evil: and thy lips, that they ſpeak no guile.
14 Eſchew evil, and do good: ſeek peace, and enſue it.
15 The eyes of the Lord are over the righteous: and his ears are open unto their prayers.
16 The countenance of the Lord is againſt them that do evil: to root out the remembrance of them from the earth.
17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.
18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.
19 Great are the troubles of the righteous: but the Lord delivereth him out of all.
20 He keepeth all his bones: ſo that not one of them is broken.
21 But misfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.
22 The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

The vij. DAY.

Judica me, Domine. Pſal. xxxv.

PLead thou my cauſe, O Lord, with them that ſtrive with me: and fight thou againſt them that fight againſt me.
2 Lay hand upon the ſhield and buckler: and ſtand up to help me.
3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.
4 Let them be confounded, and put to ſhame, that ſeek after my ſoul: let them be turned back, and brought to confuſion, that imagine miſchief for me.
5 Let them be as the duſt before the wind: and the Angel of the Lord ſcattering them.
6 Let their way be dark and ſlippery: and let the Angel of the Lord perſecute them.
7 For they have privily laid their net to deſtroy me without a cauſe: yea, even, without a cauſe have they made a pit for my ſoul.
8 Let a ſudden deſtruction come upon him unawares, and his net that he hath laid privily, catch himſelf: that he may fall into his own miſchief.

Morning Prayer.

9 And

The vij. DAY.

9 And, my ſoul, be joyful in the Lord: it ſhall reſoyce in his ſalvation.

10 All my bones ſhall ſay, Lord, who is like unto thee, who deliverest the poor from him that is too ſtrong for him: yea, the poor, and him that is in miſery, from him that ſpoileth him:

11 False witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great diſcomfort of my ſoul.

13 Neverthelels, when they were ſick, I put on ſackcloth, and humbled my ſoul with faſting: and my prayer ſhall turn into mine own boſom.

14 I behaved my ſelf, as though it had been my friend or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adverſity they reſoyced, and gathered themſelves together: yea, the very abjects came together againſt me unawares, making mows at me, and ceaſed not.

16 With the flatterers were buſie mockers: who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my ſoul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them wink with their eyes, that hate me without a cauſe.

20 And why: their communing is not for peace: but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped upon me with their mouths, and ſaid: Fie on thee, fie on thee, we ſaw it with our eyes.

22 This thou haſt ſeen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake and ſtand up to judge my quarrel: avenge thou my cauſe, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteouſnels: and let them not triumph over me.

25 Let them not ſay in their hearts, There, there, ſo would we have it: neither let them ſay, We have devoured him.

26 Let them be put to confuſion and ſhame together,

that

that rejoyce at my trouble: let them be clothed with rebuke and diſhonour, that boaſt themſelves againſt me.

The vij. DAY.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them ſay alway, bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

28 And as for my tongue, it ſhall be talking of thy righteouſneſs: and of thy praiſe all the day long.

Dixit injuſtus. Pſal. xxxvj.

My heart ſheweth me the wickedneſs of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himſelf in his own ſight: until his abominable ſin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himſelf wiſely, and to do good.

4 He imagineth miſchief upon his bed, and hath ſet himſelf in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulneſs unto the clouds.

6 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgments are like the great deep.

7 Thou, Lord, ſhalt ſave both man and beaſt. How excellent is thy mercy, O God: and the children of men ſhall put their truſt under the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſs of thy houſe: and thou ſhalt give them drink of thy pleaſures, as out of the river.

9 For with thee is the well of life: and in thy light ſhall we ſee light.

10 O continue forth thy loving kindneſs unto them that know thee: and thy righteouſneſs unto them that are true of heart.

11 O let not the foot of pride come againſt me: and let not the hand of the ungodly caſt me down.

12 There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

Noli æmulari. Pſal. xxxvij.

Fret not thy ſelf becauſe of the ungodly: neither be thou envious againſt the evil doers.

Evening Prayer.

2 For they ſhall ſoon be cut down like the graſs: and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight

The vij. DAY.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I

25 I have beén young, and now am old: and yet ſaw I never the righteous forſaken, nor his ſeed begging their bread.

The viij. DAY.

26 The righteous is ever merciful, and lendeth: and his ſeed is bleſſed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forſaketh not his that be godly, but they are preſerved for ever.

29 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exerciſed in wiſdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings ſhall not ſlide.

33 The ungodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

36 I my ſelf have ſeen the ungodly in great power: and flouriſhing like a green bay-tree.

37 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that ſhall bring a man peace at the laſt.

39 As for the tranſgreſſions, they ſhall periſh together: and the end of the ungodly is, They ſhall be rooted out at the laſt.

40 But the ſalvation of the righteous cometh of the Lord: who is alſo their ſtrength in the time of trouble.

41 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

Domine, ne in furore. Pſal. xxxviij.

PUt me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

Morning Prayer.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure:

The viij. DAY.

ſure: neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickednesſes are gone over my head: and are like a ſore burthen, two heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fool=iſhneſs.

6 I am brought into ſo great trouble and miſery: that I go mourning all the day long.

7 For my loyns are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble, and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord, thou knowest all my deſire: and my groning is not hid from thee.

10 My heart panteth, my ſtrength hath failed me: and the ſight of mine eyes is gone from me.

11 My lovers and my neighbours did ſtand looking upon my trouble: and my kinſmen ſtood afar off.

12 They alſo that ſought after my life, laid ſnares for me: and they that went about to do me evil, talked of wickedneſs, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whoſe mouth are no reproofs.

15 For in thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

16 I have required that they, even mine enemies, ſhould not triumph over me: for when my foot ſlipt, they rejoyced greatly againſt me.

17 And I, truly, am ſet in the plague: and my hea=vineſs is ever in my ſight.

18 For I will confeſs my wickedneſs: and be ſorry for my ſin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They alſo that reward evil for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to help me: O Lord God of my ſalvation.

Dixi, Cuſtodiam. Pſal. xxxix.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my ſight.

3 I

3 I held my tongue, and ſpake nothing: I kept ſi=lence, yea, even from good words; but it was pain and griefe to me.

The viii. DAY.

4 My heart was hot within me, and while I was thus muſing, the fire kindled: and at the laſt I ſpake with my tongue.

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long: and mine age is even as nothing in reſpect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thée.

9 Deliver me from all mine offences: and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even con=ſumed by the means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears conſi=der my calling: hold not thy peace at my tears.

14 For I am a ſtranger with thee, and a ſojourner: as all my fathers were.

15 O ſpare me a little, that I may recover my ſtrength: before I go hence, and be no more ſeén.

Expectans expectavi. Pſal. xl.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me alſo out of the horrible pit, out of the mire and clay: and ſet my feét upon the rock, and ordered my goings.

3 And he hath put a new ſong in my mouth: even a thankſgiving unto our God.

4 Many ſhall ſeé it, and fear: and ſhall put their truſt in the Lord.

5 Bleſſed is the man that hath ſet his hope in the Lord: and turned not unto the proud, and to ſuch as go about with lies.

The viii. DAY.

6 O Lord my God, great are the wondrous works which thou haſt done, like as be alſo thy thoughts, which are to us-ward: and yet there is no man that ordereth them unto thee.

7 If I ſhould declare them, and ſpeak of them: they ſhould be moe then I am able to expreſs.

8 Sacrifice, and meat-offering thou wouldeſt not: but mine ears haſt thou opened.

9 Burnt-offerings, and ſacrifice for ſin haſt thou not required: then ſaid I, Lo, I come.

10 In the volume of the book it is written of me, that I ſhould fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteouſneſs in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knoweſt.

12 I have not hid thy righteouſneſs within my heart: my talk hath beén of thy truth, and of thy ſalvation.

13 I have not kept back thy loving mercy and truth: from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindneſs, and thy truth alway preſerve me.

15 For innumerable troubles are come about me, my ſins have taken ſuch hold upon me, that I am not able to look up: yea, they are moe in number then the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

17 Let them be aſhamed and confounded together that ſeék after my ſoul to deſtroy it: let them be driven backward, and put to rebuke, that wiſh me evil.

18 Let them be deſolate and rewarded with ſhame: that ſay unto me, Fie upon theé, fie upon theé.

19 Let all thoſe that ſeék theé, be joyful and glad in theé: and let ſuch as love thy ſalvation ſay alway, The Lord be praiſed.

20 As for me, I am poor and needy: but the Lord careth for me.

21 Thou art my helper and redeémer: make no long tarrying, O my God.

Beatus qui intelligit. Pſal. xli.

Evening Prayer.

BLeſſed is he that conſidereth the poor and néedy: the Lord ſhall deliver him in the time of trouble.

2 The Lord preſerve him, and keép him alive, that he may

may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. xlij.

LIke as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: When shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

The ix. DAY.

9 One deep calleth another, becauſe of the noiſe of the water-pipes: all thy Waves and ſtorms are gone over me.
10 The Lord hath granted his loving kindneſs on the day-time: and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.
11 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: Why go I thus heavily, while the enemy oppreſſeth me?
12 My bones are ſmitten aſunder as with a ſword: While mine enemies that trouble me caſt me in the teeth;
13 Namely, While they ſay daily unto me: Where is now thy God?
14 Why art thou ſo vexed, O my ſoul: and why art thou ſo diſquieted within me?
15 O put thy truſt in God: for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. Pſal. xliij.

GIve ſentence with me, O God, and defend my cauſe againſt the ungodly people: O deliver me from the deceitful and wicked man.
2 For thou art the God of my ſtrength, Why haſt thou put me from thee: and Why go I ſo heavily, While the enemy oppreſſeth me?
3 O ſend out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.
4 And that I may go unto the altar of God, even unto the God of my joy and gladneſs: and upon the harp will I give thanks unto thee, O God, my God.
5 Why art thou ſo heavy, O my ſoul: and Why art thou ſo diſquieted Within me?
6 O put thy truſt in God: for I will yet give him thanks, Which is the help of my countenance, and my God.

Deus auribus. Pſal. xliv.

Morning Prayer.

WE have heard with our ears, O God, our fathers have told us: What thou haſt done in their time of old.
2 How thou haſt driven out the heathen with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out.
3 For they gat not the land in poſſeſſion through their own ſword: neither was it their own arm that helped them.
4 But thy right hand, and thine arm, and the light of thy

thy countenance: becauſe thou hadſt a favour unto them.
5 Thou art my King, O God: ſend help unto Jacob. The ix. DAY.
6 Through thee will we overthrow our enemies: and in thy name will we tread them under that riſe up againſt us.
7 For I will not truſt in my bow: it is not my ſword that ſhall help me.
8 But it is thou that ſaveſt us from our enemies: and puttеſt them to confuſion that hate us.
9 We make our boaſt of God all day long: and will praiſe thy Name for ever.
10 But now thou art far off, and puttеſt us to confuſion: and goeſt not forth with our armies.
11 Thou makeſt us to turn our backs upon our enemies: ſo that they, which hate us, ſpoil our goods.
12 Thou letteſt us be eaten up like ſheep: and haſt ſcattered us among the heathen.
13 Thou ſelleſt thy people for nought: and takeſt no money for them.
14 Thou makeſt us to be rebuked of our neighbours: to be laughed to ſcorn, and had in deriſion of them that are round about us.
15 Thou makeſt us to be a by-word among the heathen: and that the people ſhake their heads at us.
16 My confuſion is daily before me: and the ſhame of my face hath covered me;
17 For the voice of the ſlanderer and blaſphemer: for the enemy and avenger.
18 And though all this be come upon us, yet do we not forget thee: nor behave our ſelves frowardly in thy covenant.
19 Our heart is not turned back: neither our ſteps gone out of thy way;
20 No, not when thou haſt ſmitten us into the place of dragons: and covered us with the ſhadow of death.
21 If we have forgotten the name of our God, and holden up our hands to any ſtrange god: ſhall not God ſearch it out? for he knoweth the very ſecrets of the heart.
22 For thy ſake alſo are we killed all the day long: and are counted as ſheep appointed to be ſlain.
23 Up, Lord, why ſleepeſt thou: awake, and be not abſent from us for ever.
24 Wherefore hideſt thou thy face: and forgetteſt our miſery and trouble?

The ix. DAY.

25 For our ſoul is brought low, even unto the duſt: our belly cleaveth unto the ground.

26 Ariſe, and help us: and deliver us for thy mercies ſake.

Eructavit cor meum. Pſal. xlv.

My heart is inditing of a good matter: I ſpeak of the things which I have made unto the King.

2 My tongue is the pen: of a ready Writer.

3 Thou art fairer then the children of men: full of grace are thy lips, becauſe God hath bleſſed thée for ever.

4 Gird thée with thy ſword upon thy thigh, O thou moſt mighty: according to thy worſhip, and renown.

5 Good luck have thou with thine honour: ride on becauſe of the word of truth, of meékneſs and righteouſneſs, and thy right hand ſhall teach thée terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thée: even in the midſt among the kings enemies.

7 Thy ſeat, O God, endureth for ever: the ſceptre of thy kingdom is a right ſceptre.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thée with the oyl of gladneſs above thy fellows.

9 All thy garments ſmell of Myrrh, Aloes, and Caſſia: out of the ivory palaces, whereby they have made thée glad.

10 Kings daughters were among thy honourable women: upon thy right hand did ſtand the Quæn in a veſture of gold, wrought about with divers colours.

11 Hearken, O daughter, and conſider, incline thine ear: forget alſo thine own people, and thy fathers houſe.

12 So ſhall the King have pleaſure in thy beauty: for he is thy Lord God, and worſhip thou him.

13 And the daughter of Tyre ſhall be there with a gift: like as the rich alſo among the people ſhall make their ſupplications before thée.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She ſhall be brought unto the King in raiment of neédle-work: the virgins that be her fellows ſhall bear her company, and ſhall be brought unto thée.

16 With joy and gladneſs ſhall they be brought: and ſhall enter into the Kings palace.

17 In ſtead of thy fathers thou ſhalt have children: whom thou mayeſt make princes in all lands.

18 I will remember thy Name from one generation to another:

another: therefore ſhall the people give thanks unto thée, world without end. The ix. DAY.

Deus noſter refugium. Pſal. xlvj.

GOd is our hope and ſtrength: a very preſent help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midſt of the ſea.

3 Though the waters thereof rage and ſwell: and though the mountains ſhake at the tempeſt of the ſame.

4 The rivers of the floud thereof ſhall make glad the city of God: the holy place of the tabernacle of the moſt Higheſt.

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh wars to ceaſe in all the world: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

Omnes gentes, plaudite. Pſal. xlvij.

O Clap your hands together, all ye people: O ſing unto God with the voice of melody. Evening Prayer.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us: and the nations under our feét.

4 He ſhall chooſe out an heritage for us: even the worſhip of Jacob whom he loved.

5 God is gone up with a merry noiſe: and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God

The ix. DAY.

8 God reigneth ouer the heathen: God ſitteth upon his holy ſeat.

9 The princes of the people are ſoyned unto the people of the God of Abraham: for God which is very high exalted, doth defend the earth, as it were with a ſhield.

Magnus Dominus. Pſal. xlviij.

GReat is the Lord, and highly to be praiſed: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north-ſide lieth the city of the great King; God is well knowen in her palaces as a ſure refuge.

3 For lo, the kings of the earth: are gathered, and gone by together.

4 They marvelled to ſee ſuch things: they were aſtoniſhed and ſuddenly caſt down.

5 Fear came there upon them, and ſorrow: as upon a woman in her travail.

6 Thou ſhalt break the ſhips of the ſea: through the eaſt-wind.

7 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts; in the city of our God: God upholdeth the ſame for ever.

8 We wait for thy loving kindneſs, O God: in the midſt of thy temple.

9 O God, according to thy Name, ſo is thy praiſe unto the worlds end: thy right hand is full of righteouſneſs.

10 Let the mount Sion rejoyce, and the daughter of Juda be glad: becauſe of thy judgments.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, ſet up her houſes: that ye may tell them that come after.

13 For this God is our God for ever, and ever: he ſhall be our guide unto death.

Audite hæc, omnes. Pſal. xlix.

O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

2 High, and low, rich, and poor: one with another.

3 My mouth ſhall ſpeak of wiſdom: and my heart ſhall muſe of underſtanding.

4 I will incline mine ear to the parable: and ſhew my dark ſpeech upon the harp.

5 Wherefore ſhould I fear in the days of wickedneſs: and when the wickedneſs of my heels compaſſeth me round about:

6 There

6 There be ſome that put their truſt in their goods: and boaſt themſelves in the multitude of their riches. The x. DAY.

7 But no man may deliver his brother: nor make agreement unto God for him;

8 For it coſt more to redeem their ſouls: ſo that he muſt let that alone for ever;

9 Yea, though he live long: and ſee not the grave.

10 For he ſeeth that Wiſe men alſo die, and periſh together: as well as the ignorant and fooliſh, and leave their riches for other.

11 And yet they think that their houſes ſhall continue for ever: and that their dwelling-places ſhall endure from one generation to another, and call the lands after their own names.

12 Nevertheleſs, man will not abide in honour: ſeeing he may be compared unto the beaſts that periſh; this is the way of them.

13 This is their fooliſhneſs: and their poſterity praiſe their ſaying.

14 They lie in the hell like ſheep, death gnaweth upon them, and the righteous ſhall have domination over them in the morning: their beauty ſhall conſume in the ſepulchre out of their dwelling.

15 But God hath delivered my ſoul from the place of hell: for he ſhall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his houſe be increaſed;

17 For he ſhall carry nothing away with him when he dieth: neither ſhall his pomp follow him.

18 For while he lived he counted himſelf an happy man: and ſo long as thou doeſt well unto thy ſelf, men will ſpeak good of thee.

19 He ſhall follow the generation of his fathers: and ſhall never ſee light.

20 Man being in honour hath no underſtanding: but is compared unto the beaſts that periſh.

Deus deorum. Pſal. l.

THe Lord, even the moſt mighty God hath ſpoken: and called the world, from the riſing up of the ſun, unto the going down thereof. *Morning Prayer.*

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above: and the earth, that he may judge his people.

5 Ga-

The x. DAY.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is Judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the bloud of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth;

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

20 Thou satest, and spakest against thy brother: yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei, Deus. Psal. li.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offentes.

2 Wash

The x. DAY.

2 Wash me throughly from my wickedness: and cleanse me from my sin.

3 For I knowledge my faults: and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoyce.

9 Turn thy face from my sins: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from bloud-guiltiness, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Quid gloriaris? Psal. lii.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily:

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasour.

4 Thou

The x. DAY.

4 Thou hast loved unrighteousness more then goodness: and to talk of lies, more then righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thée, and pluck thee out of thy dwelling, and root thé out of the land of the living.

7 The righteous also shall sée this, and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a grеén olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thé for that thou hast done: and I will hope in thy Name, for thy saints like it well.

Dixit insipiens. Psal. liii.

Evening Prayer.

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to sée if there were any that would understand, and sеék after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people as if they would eat bread: they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thé; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus, in nomine. Psal. liv.

SAve me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For

3 For ſtrangers are riſen up againſt me: and tyrants, which have not God before their eyes, ſeek after my ſoul.
4 Behold, God is my helper: the Lord is with them that uphold my ſoul.
5 He ſhall reward evil unto mine enemies: deſtroy thou them in thy truth.
6 An offering of a free heart will I give thee, and praiſe thy Name, O Lord: becauſe it is ſo comfortable.
7 For he hath delivered me out of all my trouble: and mine eye hath ſeen his deſire upon mine enemies.

Exaudi, Deus. Pſal. lv.

HEar my prayer, O God: and hide not thy ſelf from my petition.
2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.
3 The enemy crieth ſo, and the ungodly cometh on ſo faſt: for they are minded to do me ſome miſchief, ſo maliciouſly are they ſet againſt me.
4 My heart is diſquieted within me: and the fear of death is fallen upon me.
5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.
6 And I ſaid, Oh that I had wings like a dove: for then would I flee away and be at reſt.
7 Lo, then would I get me away far off: and remain in the wilderneſs.
8 I would make haſte to eſcape: becauſe of the ſtormy wind and tempeſt.
9 Deſtroy their tongues, O Lord, and divide them: for I have ſpied unrighteouſneſs, and ſtrife in the city.
10 Day and night they go about within the walls thereof: miſchief alſo, and ſorrow are in the midſt of it.
11 Wickedneſs is therein: deceit and guile go not out of their ſtreets.
12 For it is not an open enemy that hath done me this diſhonour: for then I could have born it.
13 Neither was it mine adverſary that did magnifie himſelf againſt me: for then peradventure I would have hid my ſelf from him.
14 But it was even thou, my companion: my guide, and mine own familiar friend.
15 We took ſweet counſel together: and walked in the houſe of God as friends.
16 Let death come haſtily upon them, and let them go

The xj. DAY!

down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battel that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart: his words were smoother then oyl, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloud-thirsty, and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Miserere mei, Deus. Psal. lvj.

Morning Prayer.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine, is to do me evil.

6 They hold altogether, and kep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In

10 In Gods Word will I reſoyce: in the Lords Word will I comfort me.

11 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

13 For thou haſt delivered my ſoul from death, and my feet from falling: that I may walk before God in the light of the living.

Miſerere mei, Deus. Pſal. lvij.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee: and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be over-paſt.

2 I will call unto the moſt high God: even unto the God that ſhall perform the cauſe which I have in hand.

3 He ſhall ſend from heaven: and ſave me from the reproof of him that would eat me up.

4 God ſhall ſend forth his mercy and truth: my ſoul is among lions.

5 And I lie even among the children of men, that are ſet on fire: whoſe teeth are ſpears and arrows, and their tongue a ſharp ſword.

6 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

8 My heart is fixed, O God, my heart is fixed: I will ſing, and give praiſe.

9 Awake up, my glory; awake, lute and harp: I my ſelf will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will ſing unto thee among the nations.

11 For the greatneſs of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Pſal. lviij.

ARe your minds ſet upon righteouſneſs, O ye congregation: and do ye judge the thing that is right, O ye ſons of men?

2 Yea, ye imagine miſchief in your heart upon the earth: and your hands deal with wickedneſs.

3 The ungodly are froward, even from their mothers womb: as ſoon as they are born, they go aſtray, & ſpeak lies.

The xj. DAY.

4 They are as venemous as the poiſon of a ſerpent: even like the deaf adder, that ſtoppeth her ears;
5 Which refuſeth to hear the voice of the charmer: charm he never ſo wiſely.
6 Break their teeth, O God, in their mouths, ſmite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they ſhoot their arrows, let them be rooted out.
7 Let them conſume away like a ſnail and be like the untimely fruit of a woman: and let them not ſee the ſun.
8 Or ever your pots be made hot with thorns: ſo let indignation ver him, even as a thing that is raw.
9 The righteous ſhall rejoyce when he ſeeth the vengeance: he ſhall waſh his footſteps in the bloud of the ungodly.
10 So that a man ſhall ſay, Verily there is a reward for the righteous: doubtleſs there is a God that judgeth the earth.

Eripe me de inimicis. Pſal. lix.

Evening Prayer.

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me.
2 O deliver me from the wicked doers: and ſave me from the bloud-thirſty men.
3 For lo, they lie waiting for my ſoul: the mighty men are gathered againſt me without any offence or fault of me, O Lord.
4 They run and prepare themſelves without my fault: ariſe thou therefore to help, me, and behold.
5 Stand up, O Lord God of hoſts, thou God of Iſrael, to viſit all the heathen: and be not merciful unto them that offend of malicious wickedneſs.
6 They go to and fro in the evening: they grin like a dog, and run about through the city.
7 Behold, they ſpeak with their mouth, and ſwords are in their lips: for Who doth hear?
8 But thou, O Lord, ſhalt have them in deriſion: and thou ſhalt laugh all the heathen to ſcorn.
9 My ſtrength will I aſcribe unto thee: for thou art the God of my refuge.
10 God ſheweth me his goodneſs plenteouſly: and God ſhall let me ſee my deſire upon mine enemies.
11 Slay them not, leſt my people forget it: but ſcatter them abroad among the people, and put them down, O Lord our defence.

12 For

12 For the ſin of their mouth, and for the words of their lips they ſhall be taken in their pride: and why? their preaching is of curſing and lies.

The xj. DAY.

13 Conſume them in thy wrath, conſume them, that they may periſh: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not ſatisfied.

16 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning: for thou haſt beén my defence and refuge in the day of my trouble.

17 Unto theé, O my ſtrength, will I ſing: for thou, O God, art my refuge, and my merciful God.

Deus, repuliſti nos. Pſal. lx.

O God, thou haſt caſt us out, and ſcattered us abroad: thou haſt alſo beén diſpleaſed, O turn theé unto us again.

2 Thou haſt moved the land and divided it: heal the ſores thereof, for it ſhaketh.

3 Thou haſt ſhewed thy people heavy things: thou haſt given us a drink of deadly wine.

4 Thou haſt given a token for ſuch as fear theé: that they may triumph becauſe of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath ſpoken in his holineſs, I will reſoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head; Juda is my law-giver,

8 Moab is my waſhpot, over Edom will I caſt out my ſhoe: Philiſtia be thou glad of me.

9 Who will lead me into the ſtrong city: who will bring me into Edom?

10 Haſt not thou caſt us out, O God: wilt not thou, O God, go out with our hoſts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that ſhall tread down our enemies.

Exaudi, Deus. Pſal. lxj.

HEar my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon theé: when my heart is in heavineſs.

The xij. DAY.

3 O set me up upon the rock that is higher then I: for thou hast bẽn my hope, and a strong towre for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that feat thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving merry and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Nonne Deo. Psal. lxij.

Morning Prayer.

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him always, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter then vanity it self.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: That power belongeth unto God;

12 And that thou Lord art merciful: for thou rewardest every man according to his work.

Deus, Deus meus. Psal. lxiij.

O God, thou art my God: early will I seek thee.
2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.
3 Thus have I looked for thee in holiness: that I might behold thy power and glory.
4 For thy loving kindness is better then the life it self: my lips shall praise thee.
5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.
6 My soul shall be satisfied even as it were with marrow and fatness: when my mouth praiseth thee with joyful lips.
7 Have I not remembred thee in my bed: and thought upon thee when I was waking:
8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.
9 My soul hangeth upon thee: thy right hand hath upholden me.
10 These also that seek the hurt of my soul: they shall go under the earth.
11 Let them fall upon the edge of the sword: that they may be a portion for foxes.
12 But the King shall rejoyce in God; all they also that swear by him, shall be commended: for the mouth of them that speak lies shall be stopped.

Exaudi Deus. Psal. lxiv.

HEar my voice, O God, in my prayer: preserve my life from fear of the enemy.
2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.
3 Who have whet their tongue like a sword: and shoot out their arrows, even bitter words.
4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.
5 They encourage themselves in mischief: and commune among themselves, how they may lay snares, and say that no man shall see them.
6 They imagine wickedness, and practice it: that they keep secret among themselves, every man in the deep of his heart.
7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.
8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.
9 And

The xij. DAY.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceive that it is his work.

10 The righteous ſhall rejoyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhall be glad.

Te decet hymnus. Pſal. lxv.

Evening Prayer.

THou, O God, art praiſed in Sion: and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that hearеſt the prayer: unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chooſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains: and is girded about with power.

7 Who ſtilleth the raging of the ſea: and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth, ſhall be afraid at thy tokens: thou that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crownеſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Jubilate Deo. Pſal. lxvj.

OBe joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works:

works: through the greatness of thy power shall thine enemies be found liars unto thée.

3 For all the world shall worship thée: sing of thée, and praise thy Name.

4 O come hither and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard;

8 Who holdeth our soul in life: and suffereth not our fæt to slip.

9 For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laidst trouble upon our loyns.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offerings: and will pay thée my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thée fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I incline unto wickedness with my heart: the Lord will not hear me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. lxvij.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thée, O God: yea, let all the people praise thée.

The xiij. DAY.

4 O let the nations reioyce, and be glad: for thou ſhalt iudge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God: let all the people praiſe thee.

6 Then ſhall the earth bring forth her increaſe: and God, even our own God, ſhall give us his bleſſing.

7 God ſhall bleſs us: and all the ends of the World ſhall fear him.

Exurgat Deus. Pſal. lxviij.

Morning Prayer.

LEt God ariſe, and let his enemies be ſcattered: let them alſo that hate him, flee before him.

2 Like as the ſmoke vaniſheth, ſo ſhalt thou drive them away: and like as Wax melteth at the fire, ſo let the ungodly periſh at the preſence of God.

3 But let the righteous be glad, and reioyce before God: let them alſo be merry and ioyful.

4 O ſing unto God, and ſing praiſes unto his Name: magnifie him that rideth upon the heavens, as it were upon an horſe; praiſe him in his Name, yea, and reioyce before him.

5 He is a father of the fatherleſs, and defendeth the cauſe of the Widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an houſe, and bringeth the priſoners out of captivity: but letteth the runagates continue in ſcarceneſs.

7 O God, When thou Wenteſt forth before the people: When thou Wenteſt through the Wilderneſs,

8 The earth ſhook, and the heavens dropped at the preſence of God: even as Sinai alſo Was moved at the preſence of God, Who is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious rain upon thine inheritance: and refreſheſt it When it Was Weary.

10 Thy congregation ſhall dWell therein: for thou, O God, haſt of thy goodneſs prepared for the poor.

11 The Lord gave the Word: great Was the company of the preachers.

12 Kings With their armies did flee, and Were diſcomfited: and they of the houſhold divided the ſpoil.

13 Though ye have lien among the pots, yet ſhall ye be as the Wings of a dove: that is covered With ſilver Wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake: then Were they as White as ſnoW in Salmon.

15 As

15 As the hill of Baſan, ſo is Gods hill: even an high hill, as the hill of Baſan.

16 Why hop ye ſo, ye high hills? this is Gods hill, in the which it pleaſeth him to dWell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thouſand, even thouſands of Angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dWell among them.

19 Praiſed be the Lord daily: even the God Who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of Whom cometh ſalvation: God is the Lord, by Whom We eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

22 The Lord hath ſaid, I will bring my people again, as I did from Baſan: mine oWn Will I bring again, as I did ſometime from the deep of the ſea.

23 That thy foot may be dipped in the bloud of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is Well ſeen, O God, hoW thou goeſt: hoW thou my God and King goeſt in the ſanctuary.

25 The ſingers go before, the minſtrels followW after: in the midſt are the damſels playing With the timbrels.

26 Give thanks, O Iſrael, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counſel: the princes of Zabulon, and the princes of Nepthali.

28 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt Wrought in us,

29 For thy temples ſake at Jeruſalem: ſo ſhall kings bring preſents unto thee.

30 When the company of the ſpear-men and multitude of the mighty are ſcattered abroad among the beaſts of the people, ſo that they humbly bring pieces of ſilver: and When he hath ſcattered the people that delight in War,

31 Then ſhall the princes come out of Egypt: the Morians land ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord,

33 Who

The xiij. DAY.

33 Who sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Salvum me fac. Psal lxix.

Evening Prayer.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the flouds run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They, that hate me without a cause, are more then the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, & my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, & out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear

17 Hear me, O Lord, for thy loving kindneſs is comfort-
able: turn thee unto me according to the multitude of thy
mercies.
18 And hide not thy face from thy ſervant, for I am in
trouble: O haſte thee and hear me.
19 Draw nigh unto my ſoul, and ſave it: O deliver me
becauſe of mine enemies.
20 Thou haſt known my reproof, my ſhame, and my
diſhonour: mine adverſaries are all in thy ſight.
21 Thy rebuke hath broken my heart, I am full of hea-
vineſs: I looked for ſome to have pity on me, but there was
no man, neither found I any to comfort me.
22 They gave me gall to eat: and when I was thirſty,
they gave me vineger to drink.
23 Let their table be made a ſnare to take themſelves
withall: and let the things that ſhould have been for their
wealth, be unto them an occaſion of falling.
24 Let their eyes be blinded, that they ſee not: and ever
bowe thou down their backs.
25 Pour out thine indignation upon them: and let thy
wrathful diſpleaſure take hold of them.
26 Let their habitation be void: and no man to dwell
in their tents.
27 For they perſecute him whom thou haſt ſmitten: and
they talk howthey may vex them whom thou haſt wounded.
28 Let them fall from one wickedneſs to another: and
not come into thy righteouſneſs.
29 Let them be wiped out of the book of the living: and
not be written among the righteous.
30 As for me, when I am poor and in heavineſs: thy
help, O God ſhall lift me up.
31 I will praiſe the Name of God with a ſong: and
magnifie it with thankſgiving.
32 This alſo ſhall pleaſe the Lord: better then a bul-
lock that hath horns and hoofs.
33 The humble ſhall conſider this and be glad: ſeek ye
after God, and your ſoul ſhall live.
34 For the Lord heareth the poor: and deſpiſeth not his
priſoners.
35 Let heaven and earth praiſe him: the ſea and all
that moveth therein.
36 For God will ſave Sion, and build the cities of Juda:
that men may dwell there, and have it in poſſeſſion.
37 The poſterity alſo of his ſervants ſhall inherit it:
and they, that love his Name, ſhall dwell therein.

The xiij. DAY.

Deus in adjutorium. Pſal. lxx.

The xiv. DAY.

HAſte thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward and put to confuſion, that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor and in miſery: haſte thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

In te, Domine, ſperavi. lxxj.

Morning Prayer.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs; incline thine ear unto me, and ſave me.

2 Be thou my ſtrong hold, whereunto I may alway reſort, thou haſt promiſed to help me, for thou art my houſe of defence and my caſtle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers Womb, my praiſe ſhall be always of thee.

6 I am become as it were a monſter unto many: but my ſure truſt is in thee.

7 O let my mouth be filled With thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt me not away in the time of age: forſake me not When my ſtrength faileth me.

9 For mine enemies ſpeak againſt me, and they that lay Wait for my ſoul, take their counſel together, ſaying: God hath forſaken him, perſecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haſte thee to help me.

11 Let them be confounded and periſh, that are againſt my ſoul: let them be covered With ſhame and diſhonour, that ſeek to do me evil.

12 As

12 As for me, I will patiently abide alway: and will praise thée more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thée and thy faithfulness, O God, playing upon an instrument of musick: unto thée will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thée: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Deus, Judicium. Psal. lxxij.

GIve the king thy judgments, O God: and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the world's end.

The xiv. DAY.

9 They, that dwell in the wilderneſs, ſhall kneel before him: his enemies ſhall lick the duſt.

10 The kings of Tharſis, and of the iſles ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.

11 All kings ſhall fall down before him: all nations ſhall do him ſervice.

12 For he ſhall deliver the poor when he crieth: the needy alſo, and him that hath no helper.

13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.

14 He ſhall deliver their ſouls from falſhood and wrong: and dear ſhall their bloud be in his ſight.

15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.

16 There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.

17 His name ſhall endure for ever, his name ſhall remain under the ſun among the poſterities: Which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.

18 Bleſſed be the Lord God, even the God of Iſrael: which only doeth wondrous things;

19 And bleſſed be the Name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Amen, Amen.

Quam bonus Iſrael. Pſal. lxxiij.

Evening Prayer.

TRuly God is loving unto Iſrael: even unto ſuch as are of a clean heart.

2 Nevertheleſs my feet were almoſt gone: my treadings had well-nigh ſlipt.

3 And why? I was grieved at the wicked: I do alſo ſee the ungodly in ſuch proſperity.

4 For they are in no peril of death: but are luſty and ſtrong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cauſe that they are ſo holden with pride: and overwhelmed with cruelty.

7 Their eyes ſwell with fatneſs: and they do even what they luſt.

8 They corrupt other, and ſpeak of wicked blaſphemy: their talking is againſt the moſt High.

9 For they ſtretch forth their mouth unto the heaven: and

and their tongue goeth through the World.

10 Therefore fall the people unto them: and thereout ſuck they no ſmall advantage.

11 Tuſh, ſay they, how ſhould God perceive it: is there knowledge in the moſt High?

12 Lo, theſe are the ungodly, theſe proſper in the world, and theſe have riches in poſſeſſion: and I ſaid, Then have I cleanſed my heart in vain, and waſhed mine hands in innocency.

13 All the day long have I been puniſhed: and chaſtened every morning.

14 Yea, and I had almoſt ſaid even as they: but lo, then I ſhould have condemned the generation of thy children.

15 Then thought I to underſtand this: but it was too hard for me,

16 Until I went into the ſanctuary of God: then underſtood I the end of theſe men;

17 Namely, how thou doſt ſet them in ſlippery places: and caſteſt them down, and deſtroyeſt them.

18 Oh how ſuddenly do they conſume: periſh, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: ſo ſhalt thou make their image to vaniſh out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So fooliſh was I, and ignorant: even as it were a beaſt before thee.

22 Nevertheleſs, I am alway by thee: for thou haſt holden me by my right hand.

23 Thou ſhalt guide me with thy counſel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I deſire in compariſon of thee.

25 My fleſh and my heart faileth: but God is the ſtrength of my heart, and my portion for ever.

26 For lo, they that forſake thee, ſhall periſh: thou haſt deſtroyed all them that commit fornication againſt thee.

27 But it is good for me to hold me faſt by God, to put my truſt in the Lord God: and to ſpeak of all thy works in the gates of the daughter of Sion.

The xiv. DAY.

Ut quid, Deus? Pſal. lxxiv.

O God, wherefore art thou abſent from us ſo long: why is thy wrath ſo hot againſt the ſheep of thy paſture?

2 O think upon thy congregation: whom thou haſt purchaſed, and redeemed of old.

The xiv. DAY.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou haſt dwelt.

4 Lift up thy feet, that thou mayeſt utterly deſtroy every enemy: which hath done evil in thy ſanctuary.

5 Thine adverſaries roze in the midſt of thy congregations: and ſet up their banners for tokens.

6 He that hewed timber afoze out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have ſet fire upon thy holy places: and have deſiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether: thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one prophet moze: no, not one is there among us that underſtandeth any moze.

11 O God, how long ſhall the adverſary do this diſhonour: how long ſhall the enemy blaſpheme thy Name, for ever?

12 Why withdraweſt thou thy hand: why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy?

13 For God is my king of old: the help that is done upon earth, he doeth it himſelf.

14 Thou didſt divide the ſea through thy power: thou brakeſt the heads of the dragons in the waters.

15 Thou ſmoteſt the heads of Leviathan in pieces: and gaveſt him to be meat for the people in the wilderneſs.

16 Thou broughteſt out fountains, and waters out of the hard rocks: thou driedſt up mighty waters.

17 The day is thine, and the night is thine: thou haſt prepared the light and the ſun.

18 Thou haſt ſet all the borders of the earth: thou haſt made ſummer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the fooliſh people hath blaſphemed thy Name.

20 O deliver not the ſoul of thy turtle-dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darkneſs and cruel habitations.

22 O let not the ſimple go away aſhamed: but let the poor and needy give praiſe unto thy Name.

23 Ariſe, O God, maintain thine own cauſe: remember how the fooliſh man blaſphemeth thee daily.

24 Forget

24 Forget not the voice of thine enemies: the preſumption of them that hate thee, encreaſeth ever more and more.

The xv. DAY.

Confitebimur tibi. Pſal. lxxv.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.

Morning Prayer.

2 Thy Name alſo is ſo nigh: and that do thy wondrous works declare.

3 When I receive the congregation: I ſhall judge according unto right.

4 The earth is weak, and all the inhabiters thereof: I bear the pillars of it.

5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and ſpeak not with a ſtiff neck.

7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.

8 And why? God is the judge: he putteth down one, and ſetteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ſame.

10 As for the dregs thereof: all the ungodly of the earth ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob: and praiſe him for ever.

12 All the horns of the ungodly alſo will I break: and the horns of the righteous ſhall be exalted.

Notus in Judæa. Pſal. lxxvj.

IN Jury is God known: his Name is great in Iſrael.

2 At Salem is his Tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the ſhield, the ſword, and the battel.

4 Thou art of more honour and might: than the hills of the robbers.

5 The proud are robbed, they have ſlept their ſleep: and all the men whoſe hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horſe are fallen.

7 Thou, even thou art to be feared: and who may ſtand in thy ſight when thou art angry?

8 Thou didſt cauſe thy judgment to be heard from heaven: the earth trembled and was ſtill,

9 When God aroſe to judgment: and to help all the meek upon earth.

10 The

The xv. DAY.

10 The fiercenes of man shall turn to thy praise: and the fiercenes of them shalt thou refrain.

11 Promise unto the Lord your God, and kéep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is Wonderful among the kings of the earth.

Voce mea ad Dominum. Psal. lxxvij.

I Will cry unto God With my voice: even unto God Will I cry With my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran and ceased not in the night-season; my soul refused comfort.

3 When I am in heavines, I will think upon God: when my heart is vexed, I Will complain.

4 Thou holdest mine eyes Waking: I am so feeble that I cannot speak.

5 I have considered the ways of old: and the years that are past.

6 I call to remembrance my song: and in the night I commune With mine oWn heart, and search out my spirits.

7 Will the Lord absent himself for ever: and Will he be no more intreated?

8 Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and Will he shut up his loving kindnes in displeasure?

10 And I said, It is mine oWn infirmity: but I Will remember the years of the right hand of the most Highest.

11 I Will remember the Works of the Lord: and call to mind thy Wonders of old time.

12 I Will think also of all thy Works: and my talking shall be of thy doings.

13 Thy Way, O God, is holy: Who is so great a God as our God?

14 Thou art the God that doeth Wonders: and hast declared thy poWer among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The Waters saW thée, O God, the Waters saW thée, and Were afraid: the depths also Were troubled.

17 The clouds poured out Water, the air thundred: and thine arroWs Went abroad.

18 The voice of thy thunder Was heard round about: the lightnings shone upon the ground, the earth Was moved and shook Withal.

19 Thy

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.
20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

The xv. DAY.

Attendite, populе. Psal. lxxviij.

HEar my law, O my people: incline your ears unto the words of my mouth.
2 I will open my mouth in a parable: I will declare hard sentences of old;
3 Which we have heard and known: and such as our fathers have told us;
4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.
5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;
6 That their posterity might know it: and the children which were yet unborn;
7 To the intent, that when they came up: they might shew their children the same;
8 That they might put their trust in God: and not to forget the works of God, but to kæp his commandments;
9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;
10 Like as the children of Ephraim: who being harnessed and carrying bows, turned themselves back in the day of battel.
11 They kept not the covenant of God: and would not walk in his law;
12 But forgat what he had done: and the wonderful works that he had shewed for them.
13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.
14 He divided the sea, and let them go through: he made the waters to stand on an heap.
15 In the day-time also he led them with a cloud: and all the night through with a light of fire.
16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.
17 He brought waters out of the stony rock: so that it gushed out like the rivers.
18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.
19 They

Evening Prayer.

The xv. DAY.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the east-wind to blow under heaven: and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity: and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeémer.

36 Nevertheless, they did but flatter him with their mouth: and dissemble with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeéds: and destroyed them not.

39 Yea,

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand; and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grashopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the Wilderness like a flock.

54 He brought them out safely, that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For

The xvj. DAY.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Juda: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. lxxix.

Morning Prayer.

O God the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry; shall thy jealousie burn like fire for ever?

6 Pour

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waſte his dwelling-place.

8 O remember not our old ſins, but have mercy upon us, and that ſoon: for we are come to great miſery.

9 Help us, O God of our ſalvation, for the glory of thy Name: O deliver us, and be merciful unto our ſins for thy Names ſake.

10 Wherefore do the heathen ſay: Where is now their God?

11 O let the vengeance of thy ſervants bloud that is ſhed: be openly ſhewed upon the heathen in our ſight.

12 O let the ſorrowful ſighing of the priſoners come before thee: according to the greatneſs of thy power, preſerve thou thoſe that are appointed to die.

13 And for the blaſphemy wherewith our neighbours have blaſphemed thee: reward thou them, O Lord, ſevenfold into their boſom.

14 So we that are thy people and ſheep of thy paſture, ſhall give thee thanks for ever: and will alway be ſhewing forth thy praiſe from generation to generation.

Qui regis Iſrael. Pſal. lxxx.

HEar, O thou ſhepherd of Iſrael, thou that leadeſt Joſeph like a ſheep: ſhew thy ſelf alſo, that thou ſitteſt upon the Cherubims.

2 Before Ephraim, Benjamin, and Manaſſes: ſtir up thy ſtrength, and come and help us.

3 Turn us again, O God: ſhew the light of thy countenance, and we ſhall be whole.

4 O Lord God of hoſts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedeſt them with the bread of tears: and giveſt them plenteouſneſs of tears to drink.

6 Thou haſt made us a very ſtrife unto our neighbours: and our enemies laugh us to ſcorn.

7 Turn us again, thou God of hoſts: ſhew the light of thy countenance, and we ſhall be whole.

8 Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen and planted it.

9 Thou madeſt room for it: and when it had taken root, it filled the land.

10 The hills were covered with the ſhadow of it: and the boughs thereof were like the goodly cedar-trees.

The xvj. DAY.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance and we shall be whole.

Exultate Deo. Psal. lxxxj.

SIng we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.
13 So I gave them up unto their own hearts lusts: and let them follow their own imaginations.
14 O that my people would have hearkned unto me: for if Israel had walked in my ways,
15 I should soon have put down their enemies: and turned my hand against their adversaries.
16 The haters of the Lord should have been found liars: but their time should have endured for ever.
17 He should have fed them also with the finest wheat-flower: and with honey out of the stony rock should I have satisfied thee.

The xvj. DAY.

Deus stetit. Psal. lxxxij.

GOd standeth in the congregation of princes: he is a judge among gods.
2 How long will ye give wrong judgment: and accept the persons of the ungodly?
3 Defend the poor and fatherless: see that such as are in need and necessity have right.
4 Deliver the out-cast and poor: save them from the hand of the ungodly.
5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.
6 I have said, Ye are gods: and ye are all the children of the most highest.
7 But ye shall die like men: and fall like one of the princes.
8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Evening Prayer.

Deus, quis similis? Psal. lxxxiij.

HOld not thy tongue, O God, keep not still silence: refrain not thy self, O God.
2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.
3 They have imagined craftily against thy people: and taken counsel against thy secret ones.
4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.
5 For they have cast their heads together with one consent: and are confederate against thee;
6 The tabernacles of the Edomites and the Ismaelites:

The xvj. DAY.

elites : the Moabites and Hagarens;
7 Gebal, and Ammon, and Amalech : the Philistines, with them that dwell at Tyre.
8 Assur also is joyned with them : and have holpen the children of Lot.
9 But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison;
10 Who perished at Endor : and became as the dung of the earth.
11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana;
12 Who say, Let us take to your selves : the houses of God in possession.
13 O my God, make them like unto a wheel : and as the stubble before the wind;
14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.
15 Persecute them even so with thy tempest : and make them afraid with thy storm.
16 Make their faces ashamed, O Lord : that they may seek thy Name.
17 Let them be confounded and vexed ever more and more : let them be put to shame and perish.
18 And they shall know that thou whose Name is Jehovah : art only the most Highest over all the earth.

Quam dilecta ! Psal. lxxxiv.

O how amiable are thy dwellings : thou Lord of hosts
2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoyce in the living God.
3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young : even thy altars, O Lord of hosts, my King and my God.
4 Blessed are they that dwell in thy house : they will be alway praising thee.
5 Blessed is the man whose strength is in thee : in whose heart are thy ways.
6 Who going through the vale of misery, use it for a well : and the pools are filled with water.
7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.
8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.
9 Behold, O God our defender : and look upon the face of thine anointed.

10 For one day in thy courts: is better then a thouſand. The xvij. DAY.
11 I had rather be a door-keeper in the houſe of my God: then to dwell in the tents of ungodlineſs.
12 For the Lord God is a light and defence: the Lord will give grace and worſhip, and no good thing ſhall he withhold from them that live a godly life.
13 O Lord God of hoſts: bleſſed is the man that putteth his truſt in thee.

Benedixiſti, Domine. Pſal. lxxxv.

LOrd, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.
2 Thou haſt forgiven the offences of thy people: and covered all their ſins.
3 Thou haſt taken away all thy diſpleaſure: and turned thy ſelf from thy wrathful indignation.
4 Turn us then, O God our Saviour: and let thine anger ceaſe from us.
5 Wilt thou be diſpleaſed at us for ever: and wilt thou ſtretch out thy wrath from one generation to another?
6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?
7 Shew us thy mercy, O Lord: and grant us thy ſalvation.
8 I will hearken what the Lord God will ſay concerning me: for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.
9 For his ſalvation is nigh them that fear him: that glory may dwell in our land.
10 Mercy and truth are met together: righteouſneſs and peace have kiſſed each other.
11 Truth ſhall flouriſh out of the earth: and righteouſneſs hath looked down from heaven.
12 Yea, the Lord ſhall ſhew loving kindneſs: and our land ſhall give her increaſe.
13 Righteouſneſs ſhall go before him: and he ſhall direct his going in the way.

Inclina, Domine. Pſal. lxxxvj.

BOw down thine ear, O Lord, and hear me: for I am poor and in miſery. *Morning Prayer.*
2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

The xvii. DAY.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal. lxxxvij.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born

in

in her: and the moſt High ſhall ſtabliſh her.

6 The Lord ſhall rehearſe it when he writeth up the people: that he was born there.

The xvii. DAY.

7 The ſingers alſo and trumpeters ſhall be rehearſe: all my freſh ſprings ſhall be in thee.

Domine Deus. Pſal. lxxxviij.

O Lord God of my ſalvation, I have cried day and night before thee: O let my prayer enter into thy preſence, incline thine ear unto my calling.

2 For my ſoul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no ſtrength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: Who are out of remembrance, and are cut away from thy hand.

5 Thou haſt laid me in the loweſt pit: in a place of darkneſs and in the deep.

6 Thine indignation lieth hard upon me: and thou haſt vexed me with all thy ſtorms.

7 Thou haſt put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth.

9 My ſight faileth for very trouble: Lord, I have called daily upon thee, I have ſtretched forth my hands unto thee.

10 Doſt thou ſhew wonders among the dead: or ſhall the dead riſe up again, and praiſe thee?

11 Shall thy loving kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

11 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrours have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Miſe-

The xvij. DAY.

Evening Prayer.

Misericordias Domini. Psal. lxxxix.

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord:

7 And what is he among the gods: that shall be like unto the Lord:

8 God is very greatly to be feared in the councel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty,

I have

I have exalted one choſen out of the people.
21 I have found David my ſervant: With my holy oyl have I anointed him.
22 My hand ſhall hold him faſt: and my arm ſhall ſtrengthen him.
23 The enemy ſhall not be able to do him violence: the ſon of Wickedneſs ſhall not hurt him.
24 I will ſmite down his foes before his face: and plague them that hate him.
25 My truth alſo and my mercy ſhall be With him: and in my Name ſhall his horn be exalted.
26 I will ſet his dominion alſo in the ſea: and his right hand in the flouds.
27 He ſhall call me, Thou art my Father: my God, and my ſtrong ſalvation.
28 And I Will make him my firſt-born: higher then the kings of the earth.
29 My mercy Will I keep for him for evermore: and my covenant ſhall ſtand faſt With him.
30 His ſeed alſo Will I make to endure for ever: and his throne as the days of heaven.
31 But if his children forſake my law: and Walk not in my judgments;
32 If they break my ſtatutes, and keep not my commandments: I Will viſit their offences With the rod, and their ſin With ſcourges.
33 Nevertheleſs, my loving kindneſs Will I not utterly take from him: nor ſuffer my truth to fail.
34 My covenant Will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I Will not fail David.
35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.
36 He ſhall ſtand faſt for evermore as the moon: and as the faithful Witneſs in heaven.
37 But thou haſt abhorred and forſaken thine anointed: and art diſpleaſed at him.
38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.
39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.
40 All they that go by, ſpoil him: and he is become a reproach to his neighbours.
41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou

The xviij. DAY.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battel.
43 Thou haſt put out his glory: and caſt his throne down to the ground.
44 The days of his youth haſt thou ſhortned: and covered him with diſhonour.
45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?
46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?
47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?
48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?
49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;
50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for evermore. Amen, and Amen.

Domine, refugium. Pſal. xc.

Morning Prayer.

LOrd, thou haſt been our refuge: from one generation to another.
2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlaſting, and world without end.
3 Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.
4 For a thouſand years in thy ſight are but as yeſterday: ſeeing that is paſt as a watch in the night.
5 Aſſoon as thou ſcattereſt them, they are even as a ſleep: and fade away ſuddenly like the graſs.
6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.
7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathful indignation.
8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the light of thy countenance.
9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.
10 The days of our age are threeſcore years and ten, and though men be ſo ſtrong that they come to fourſcore years: yet is their ſtrength then but labour and ſorrow;

sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui habitat. Psal. xcj.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night; nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion

The xviij. DAY.

lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I ſatisfie him: and ſhew him my ſalvation.

Bonum eſt confiteri. Pſal. xcij.

IT a good thing to give thanks unto the Lord: and to ſing praiſes unto thy Name, O moſt Higheſt;

2 To tell of thy loving kindneſs early in the morning: and of thy truth in the night-ſeaſon;

3 Upon an Inſtrument of ten ſtrings, and upon the lute: upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works: and I will rejoyce in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwiſe man doth not well conſider this: and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh: then ſhall they be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo thine enemies ſhall periſh: and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn: for I am anointed with freſh oyl.

10 Mine eye alſo ſhall ſee his luſt of mine enemies: and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree: and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord: ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age: and ſhall be fat and well liking.

14 That they may ſhew how true the Lord my ſtrength is: and that there is no unrighteouſneſs in him.

Dominus

Dominus regnavit. Psal. xciij.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat bēn prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus ultionum. Psal. xciv.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not sée?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

The xix. DAY.

16 Who will riſe up with me againſt the wicked: or who will take my part againſt the evil doers?

17 If the Lord had not helped me: it had not failed but my ſoul had been put to ſilence.

18 But when I ſaid, My foot hath ſlipped: thy mercy, O Lord, held me up.

19 In the multitude of the ſorrows that I had in my heart: thy comforts have refreſhed my ſoul.

20 Wilt thou have any thing to do with the ſtool of wickedneſs: which imagineth miſchief as a law?

21 They gather them together againſt the ſoul of the righteous: and condemn the innocent bloud.

22 But the Lord is my refuge: and my God is the ſtrength of my confidence.

23 He ſhall recompenſe them their wickedneſs, and deſtroy them in their own malice: yea, the Lord our God ſhall deſtroy them.

Venite, exultemus. Pſal. xcv.

Morning Prayer.

O Come, let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation.

2 Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

5 The ſea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worſhip and fall down: and kneel before the Lord our Maker.

7 For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me: proved me, and ſaw my works.

10 Fourty years long was I grieved with this generation, and ſaid: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Cantate

Cantate Domino. Pſal. xcvj.

The xix. DAY.

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared then all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and Worſhip are before him: power and honour are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people: aſcribe unto the Lord worſhip and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world ſo faſt that it cannot be moved, and how that he ſhall judge the people righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea make a noiſe, and all that therein is.

12 Let the field be joyful, and all that is in it: then ſhall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteouſneſs to judge the world, and the people with his truth.

Dominus regnavit. Pſal. xcvij.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the iſles may be glad thereof.

2 Clouds and darkneſs are round about him: righteouſneſs and judgment are the habitation of his ſeat.

3 There ſhall go a fire before him: and burn up his enemies on every ſide.

4 His lightnings gave ſhine unto the world: the earth ſaw it, and was afraid.

5 The hills melted like wax at the preſence of the Lord: at the preſence of the Lord of the whole earth.

6 The heavens have declared his righteouſneſs: and all the people have ſeen his glory.

7 Confounded be all they that worſhip carved images, and that delight in vain gods: worſhip him, all ye gods.

The xix. DAY.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Cantate Domino. Psal. xcviij.

Evening Prayer.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

Dominus regnavit. Psal. xcix.

The Lord is King, be the people never so unpatient: he sitteth betwéen the Cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The kings power loveth judgment, thou hast prepared equity: thou hast executed judgment, and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his footſtool, for he is holy.

6 Moſes and Aaron among his prieſts, and Samuel among ſuch as call upon his Name: theſe called upon the Lord, and he heard them.

7 He ſpake unto them out of the cloudy pillar: for they kept his teſtimonies, and the law that he gave them.

8 Thou heardeſt them, O Lord our God: thou forgaveſt them, O God, and puniſhedſt their own inventions.

9 O magnifie the Lord our God, and worſhip him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Pſal. c.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure, that the Lord he is God; it is he that hath made us, and not We our ſelves: We are his people, and the ſheep of his paſture.

3 O go your Way into his gates With thankſgiving, and into his courts With praiſe: be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Miſericordiam & judicium. Pſal. cj.

My ſong ſhall be of mercy and judgment: unto thee, O Lord, Will I ſing.

2 O let me have underſtanding: in the Way of godlineſs.

3 When Wilt thou come unto me: I Will Walk in my houſe With a perfect heart.

4 I Will take no Wicked thing in hand; I hate the ſins of unfaithfulneſs: there ſhall no ſuch cleave unto me.

5 A froward heart ſhall depart from me: I Will not know a Wicked perſon.

6 Whoſo privily ſlandereth his neighbour: him Will I deſtroy.

7 Whoſo hath alſo a proud look and high ſtomack: I Will not ſuffer him.

8 Mine eyes look upon ſuch as are faithful in the land: that they may dWell With me.

9 Whoſo leadeth a godly life: he ſhall be my ſervant.

10 There ſhall no deceitful perſon dWell in my houſe: he that telleth lies, ſhall not tarry in my ſight.

11 I ſhall ſoon deſtroy all the ungodly that are in the land: that I may root out all Wicked doers from the city of the Lord.

The xx. DAY.

Morning Prayer.

Domine, exaudi. Psal. cij.

HEar my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why: thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When

22 When the people are gathered together: and the kingdoms alſo to ſerve the Lord.
23 He brought down my ſtrength in my journey: and ſhortned my days.
24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.
25 Thou, Lord, in the beginning haſt laid the foundation of the earth: and the heavens are the work of thy hands.
26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment,
27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.
28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Benedic, anima mea. Pſal. ciij.

PRaiſe the Lord, O my ſoul: and all that is within me praiſe his holy Name.
2 Praiſe the Lord, O my ſoul: and forget not all his benefits;
3 Who forgiveth all thy ſin: and healeth all thine infirmities;
4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;
5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an eagle.
6 The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong.
7 He ſhewed his ways unto Moſes: his works unto the children of Iſrael.
8 The Lord is full of compaſſion and mercy: long-ſuffering and of great goodneſs.
9 He will not alway be chiding: neither keepeth he his anger for ever.
10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.
11 For look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo toward them that fear him.
12 Look how wide alſo the eaſt is from the weſt: ſo far hath he ſet our ſins from us.
13 Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

14 For

The xx. DAY.

14 For he knoweth whereof we are made: he remembreth that we are but dust.

15 The days of man are but as grass: for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him: and his righteousness upon children's children;

18 Even upon such as kéep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic, anima mea. Psal. civ.

Evening Prayer.

PRaise the Lord, O my soul: O Lord my God, thou art become exceéding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his Angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the déep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel: and grēen herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a chērful countenance, and bread to strengthen mans heart.

16 The trēs of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trēs are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roring after their prey: do sēek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things crēping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thē: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The

The xxj. DAY.

32 The earth ſhall tremble at the look of him: if he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live: I will praiſe my God while I have my being.

34 And ſo ſhall my Words pleaſe him: my joy ſhall be in the Lord.

35 As for ſinners they ſhall be conſumed out of the earth, and the ungodly ſhall come to an end: praiſe thou the Lord, O my ſoul, praiſe the Lord.

Confitemini Domino. Pſal. cv.

Morning Prayer.

O Give thanks unto the Lord, and call upon his Name: tell the people What things he hath done.

2 O let your ſongs be of him, and praiſe him: and let your talking be of all his wondrous Works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his face evermore.

5 Remember the marvellous Works that he hath done: his Wonders and the judgments of his mouth;

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He is the Lord our God: his judgments are in all the World.

8 He hath been alway mindful of his covenant and promiſe: that he made to a thouſand generations;

9 Even the covenant that he made With Abraham: and the oath that he ſware unto Iſaac;

10 And appointed the ſame unto Jacob for a law: and to Iſrael for an everlaſting teſtament,

11 Saying, Unto thee Will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they ſtrangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He ſuffered no man to do them Wrong: but reproved even kings for their ſakes.

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and deſtroyed all the proviſion of bread.

17 But he had ſent a man before them: even Joſeph, who was ſold to be a bond-ſervant;

18 Whoſe

18 Whose fæt they hurt in the stocks: the iron entred into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him: the prince of the people let him go freé.

21 He made him lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and teach his senatours wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceédingly: and made them stronger then their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into bloud: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-treés: and destroyed the treés that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and deboured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feéble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He

The xxi. DAY.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might kéep his statutes: and observe his laws.

Confitemini Domino. Psal. cvj.

Evening Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may sée the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we hāve done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: & sang praise unto him.

13 But within a while they forgat his works, and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withall into their soul.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.
18 And the fire was kindled in their company: the flame burnt up the ungodly.
19 They made a calf in Horeb: and worshipped the molten image.
20 Thus they turned their glory: into the similitude of a calf that eateth hay.
21 And they forgat God their Saviour: who had done so great things in Egypt;
22 Wondrous works in the land of Ham: and fearful things by the Red sea.
23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.
24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.
25 But murmured in their tents: and hearkned not unto the voice of the Lord.
26 Then lift he up his hand against them: to overthrow them in the wilderness;
27 To cast out their seed among the Nations: and to scatter them in the lands.
28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.
29 Thus they provoked him to anger with their own inventions: and the plague was great among them.
30 Then stood up Phinees and prayed: and so the plague ceased.
31 And that was counted unto him for righteousness: among all posterities for evermore.
32 They angred him also at the waters of strife: so that he punished Moses for their sakes;
33 Because they provoked his spirit: so that he spake unadvisedly with his lips.
34 Neither destroyed they the heathen: as the Lord commanded them;
35 But were mingled among the heathen: and learned their works.
36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,
37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

 38 Thus

The xxij. DAY.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were Lords over them.

41 Their enemies oppressed them; and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. cvij.

Morning Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed; and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord:

Lord: and lightly regarded the counſel of the moſt Higheſt;
12 He alſo brought down their heart through heavineſs: they fell down, and there was none to help them.
13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.
14 For he brought them out of darkneſs, and out of the ſhadow of death: and brake their bonds in ſunder.
15 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!
16 For he hath broken the gates of braſs: and ſmitten the bars of iron in ſunder.
17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſs.
18 Their ſoul abhorred all manner of meat: and they were even hard at deaths door.
19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſs.
20 He ſent his word, and healed them: and they were ſaved from their deſtruction.
21 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!
22 That they would offer unto him the ſacrifice of thanksgiving: and tell out his works with gladneſs!
23 They that go down to the ſea in ſhips: and occupy their buſineſs in great waters.
24 Theſe men ſee the works of the Lord: and his wonders in the deep.
25 For at his word the ſtormy wind ariſeth: which lifteth up the waves thereof.
26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.
27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.
28 So when they cried unto the Lord in their trouble: he delivereth them out of their diſtreſs.
29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.
30 Then are they glad, becauſe they are at reſt: and ſo he bringeth them unto the haven where they would be.
31 O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!
32 That they would exalt him alſo in the congregati-

The xxij. DAY.

The xxij. DAY.

on of the people: and praiſe him in the ſeat of the elders!

33 Who turneth the floods into a Wilderneſs: and dryeth up the Water-ſprings.

34 A fruitful land maketh he barren: for the Wickedneſs of them that dWell therein.

35 Again he maketh the Wilderneſs a ſtanding Water: and Water-ſprings of a dry ground.

36 And there he ſetteth the hungry: that they may build them a city to dWell in.

37 That they may ſoW their land, and plant vineyards: to yield them fruits of increaſe.

38 He bleſſeth them, ſo that they multiply exceedingly: and ſuffereth not their cattel to decreaſe.

39 And again, When they are miniſhed and brought loW: through oppreſſion, through any plague or trouble;

40 Though he ſuffer them to be evil intreated through tyrants, and let them Wander out of the Way in the Wilderneſs;

41 Yet helpeth he the poor out of miſery: and maketh him houſholds like a flock of ſheep.

42 The righteous Will conſider this and rejoyce: and the mouth of all Wickedneſs ſhall be ſtopped.

43 Whoſo is Wiſe Will ponder theſe things: and they ſhall underſtand the loving kindneſs of the Lord.

Paratum cor meum. Pſal. cviij.

Evening Prayer.

O God, my heart is ready, my heart is ready: I Will ſing and give praiſe With the beſt member that I have.

2 AWake, thou lute and harp: I my ſelf Will aWake right early.

3 I Will give thanks unto thee, O Lord, among the people: I Will ſing praiſes unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy ſelf, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand ſave them, and hear thou me.

7 God hath ſpoken in his holineſs: I Will rejoyce therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine: Ephraim alſo is the ſtrength of my head.

9 Juda is my laW-giver, Moab is my Waſh-pot: over Edom Will I caſt out my ſhoe; upon Philiſtia Will I triumph.

10 Who

10 Who will lead me into the ſtrong city : and who will bring me into Edom ?

11 Haſt not thou forſaken us, O God : and wilt not thou, O God, go forth with our hoſts ?

12 O help us againſt the enemy : for vain is the help of man.

13 Through God we ſhall do great acts : and it is he that ſhall tread down our enemies.

Deus laudum. Pſal. cix.

HOld not thy tongue, O God of my praiſe : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have ſpoken againſt me with falſe tongues : they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the love that I had unto them, lo, they take now my contrary part : but I give my ſelf unto Prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan ſtand at his right hand.

6 When ſentence is given upon him, let him be condemned: and let his prayer be turned into ſin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherleſs : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath : and let the ſtranger ſpoil his labour.

11 Let there be no man to pity him : nor to have compaſſion upon his fatherleſs children.

12 Let his poſterity be deſtroyed : and in the next generation let his name be clean put out.

13 Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord : and let not the ſin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth;

15 And that, becauſe his mind was not to do good : but perſecuted the poor helpleſs man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall hapen unto him : he loved not bleſſing, therefore ſhall it be far from him.

17 He clothed himſelf with curſing, like as with a raiment : and it ſhall come into his bowels like water, and like oyl into his bones.

 18 Let

The xxiij. DAY.

18 Let it be unto him as the cloak that he hath upon him: and as the girdle that he is alway girded withal.
19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.
20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy.
21 O deliver me, for I am helpless and poor: and my heart is wounded within me.
22 I go hence like the shadow that departeth: and am driven away as the grashopper.
23 My knees are weak through fasting: my flesh is dried up for want of fatness.
24 I became also a reproch unto them: they that looked upon me, shaked their heads.
25 Help me, O Lord my God: O save me according to thy mercy.
26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.
27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoyce.
28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion as with a cloak.
29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.
30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Dixit Dominus. Psal. cx.

Morning Prayer.

THe Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool.
2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.
3 In the day of thy power shall the people offer thee free will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.
4 The Lord sware, and will not repent: Thou art a Priest for ever after the order of Melchidech.
5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.
6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.

7 He

7 He ſhall drink of the brook in the way: therefore ſhall he lift up his head.

The xxiij. DAY.

Confitebor tibi. Pſal. cxj.

I Will give thanks unto the Lord with my whole heart: ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great: ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour: and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he ſhall ever be mindful of his covenant.

6 He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They ſtand faſt for ever and ever: and are done in truth and equity.

9 He ſent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

Beatus vir. Pſal. cxij.

BLeſſed is the man that feareth the Lord: he hath great delight in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithful ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.

8 His heart is ſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.

9 He hath diſperſed abroad, and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.

The xxiij. DAY.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Laudate, pueri. Psal. cxiij.

PRaise the Lord, ye servants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire,

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

In exitu Israel. Psal. cxiv.

Evening Prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people,

2 Juda was his sanctuary: and Israel his dominion.

3 The sea saw that and fled: Jordan was driven back.

4 The mountains skipped like rams: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan that thou wast driven back?

6 Ye mountains that ye skipped like rams: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Non nobis Domine. Psal. cxv.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their

4 Their idols are silver and gold : even the work of mens hands.
5 They have mouths and speak not : eyes have they and see not.
6 They have ears and hear not : noses have they and smell not.
7 They have hands and handle not, feet have they and walk not : neither speak they through their throat.
8 They that make them are like unto them : and so are all such as put their trust in them.
9 But thou house of Israel, trust thou in the Lord : he is their succour and defence.
10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.
11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.
12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.
13 He shall bless them that fear the Lord : both small and great.
14 The Lord shall increase you more and more : you and your children.
15 Ye are the blessed of the Lord : who made heaven and earth.
16 All the whole heavens are the Lords : the earth hath he given to the children of men.
17 The dead praise not thee, O Lord : neither all they that go down into silence.
18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

The xxiv. DAY.

Dilexi, quoniam. Psal. cxvj.

I Am well pleased : that the Lord hath heard the voice of my prayer.
2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.
3 The snares of death compassed me round about : and the pains of hell gat hold upon me.
4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.
5 Gracious is the Lord and righteous : yea, our God is merciful.
6 The Lord preserveth the simple : I was in misery, and he helped me.

Morning Prayer.

7 Turn

The xxiv. DAY.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people; right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. Psal. cxvij.

O Praise the Lord, all ye heathen: praise him all ye nations.

2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. cxviij.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 All Nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on every ſide, they kept me in, I ſay, on every ſide: but in the Name of the Lord will I deſtroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will deſtroy them.

13 Thou haſt thruſt ſore at me that I might fall: but the Lord was my help.

14 The Lord is my ſtrength and my ſong: and is become my ſalvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to paſs.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to paſs.

17 I ſhall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous ſhall enter into it.

21 I will thank thee, for thou haſt heard me: and art become my ſalvation.

22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord, ſend us now proſperity.

26 Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.

27 God is the Lord, who hath ſhewed us light: bind the ſacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.

29 O give

The xxiv. DAY.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Beati immaculati. Psal. cxix.

Evening Prayer.

BLessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget?

WHerewithal shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath always unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn

6 O turn from me shame and rebuke: for I have kept thy testimonies.
7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counsellers.

The xxv. DAY.

Adhæsit pavimento.

My soul cleaveth to the dust: O quicken thou me according to thy word.
2 I have knowledged my ways, and thou heardest me: O teach me thy statutes.
3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.
4 My soul melteth away for very heavinels: comfort thou me according unto thy word.
5 Take from me the way of lying: and cause thou me to make much of thy law.
6 I have chosen the way of truth: and thy judgments have I laid before me.
7 I have stuck unto thy testimonies: O Lord, confound me not.
8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Legem pone.

Teach me, O Lord, the way of thy statutes: and I shall keep it unto the end.
2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.
3 Make me to go in the path of thy commandments: for therein is my desire.
4 Incline my heart unto thy testimonies: and not to covetousness.
5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.
6 O stablish thy word in thy servant: that I may fear thee.
7 Take away the rebuke that I am afraid of: for thy judgments are good.
8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Morning Prayer.

Et veniat super me.

Let thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.
2 So shall I make answer unto my blasphemers: for my trust is in thy word.

The xxv. DAY.

3 O take not the Word of thy truth utterly out of my mouth: for my hope is in thy judgments.
4 So ſhall I alway keep thy law: yea, for ever and ever.
5 And I will walk at liberty: for I ſeek thy commandments.
6 I will ſpeak of thy teſtimonies alſo, even before kings: and will not be aſhamed.
7 And my delight ſhall be in thy commandments: which I have loved.
8 My hands alſo will I lift up unto thy commandments, which I have loved: and my ſtudy ſhall be in thy ſtatutes.

Memor eſto ſervi tui.

O Think upon thy ſervant, as concerning thy Word: wherein thou haſt cauſed me to put my truſt.
2 The ſame is my comfort in my trouble: for thy Word hath quickned me.
3 The proud have had me exceedingly in deriſion: yet have I not ſhrinked from thy law.
4 For I remembred thine everlaſting judgments, O Lord: and received comfort.
5 I am horribly afraid: for the ungodly that forſake thy law.
6 Thy ſtatutes have been my ſongs: in the houſe of my pilgrimage.
7 I have thought upon thy Name, O Lord, in the night-ſeaſon: and have kept thy law.
8 This I had: becauſe I kept thy commandments.

Portio mea, Domine.

Thou art my portion, O Lord: I have promiſed to keep thy law.
2 I made my humble petition in thy preſence with my whole heart: O be merciful unto me according to thy Word.
3 I called mine own ways to remembrance: and turned my feet unto thy teſtimonies.
4 I made haſte and prolonged not the time: to keep thy commandments.
5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.
6 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgments.
7 I am a companion of all them that fear thee: and keep thy commandments.
8 The earth, O Lord, is full of thy mercy: O teach me thy ſtatutes.

The xxv. DAY.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſervant: according unto thy Word.

2 O learn me true underſtanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy Word.

4 Thou art good and gracious: O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me: then thouſands of gold and ſilver.

Manus tuæ fecerunt me.

Thy hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments. *Evening Prayer.*

2 They that fear thee will be glad when they ſee me: becauſe I have put my truſt in thy Word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulneſs haſt cauſed me to be troubled.

5 O let thy merciful kindneſs be my comfort: according to thy Word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to deſtroy me: but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies: be turned unto me.

8 O let my heart be ſound in thy ſtatutes: that I be not aſhamed.

Defecit anima mea.

My ſoul hath longed for thy ſalvation: and I have a good hope becauſe of thy Word.

2 Mine eyes long ſore for thy Word: ſaying, O when wilt thou comfort me?

3 For I am become like a bottle in the ſmoke: yet do I not forget thy ſtatutes.

4 How many are the days of thy ſervant: when wilt thou be avenged of them that perſecute me?

The xxv. DAY.

5 The proud have digged pits for me: which are not after thy law.
6 All thy commandments are true: they persecute me falsly, O be thou my help.
7 They had almost made an end of me upon earth: but I forsook not thy commandments.
8 O quicken me after thy loving kindness: and so shall I kéep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy Word: endureth for ever in heaven.
2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.
3 They continue this day according to thine ordinance: for all things serve thée.
4 If my delight had not béen in thy law: I should have perished in my trouble.
5 I will never forget thy commandments: for with them thou hast quickned me.
6 I am thine, O save me: for I have sought thy commandments.
7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.
8 I sée that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi!

Lord, what love have I unto thy law: all the day long is my study in it.
2 Thou through thy commandments hast made me wiser then mine enemies: for they are ever with me.
3 I have more understanding then my teachers: for thy testimonies are my study.
4 I am wiser then the aged: because I kéep thy commandments.
5 I have refrained my feet from every evil way: that I may keep thy Word.
6 I have not shrunk from thy judgments: for thou teachest me.
7 O how sweet are thy words unto my throat: yea, sweeter then hony unto my mouth.
8 Through thy commandments I get understanding: therefore I hate all evil ways.

Lucerna pedibus meis.

THy Word is a lantern unto my feet: and a light unto my paths.

2 I have ſworn and am ſtedfaſtly purpoſed: to keep thy righteous judgments.

3 I am troubled above meaſure: quicken me, O Lord, according to thy Word.

4 Let the free-will-offerings of my mouth pleaſe thee, O Lord: and teach me thy judgments.

5 My ſoul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a ſnare for me: but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and ſhield: and my truſt is in thy Word.

3 Away from me, ye Wicked: I will keep the commandments of my God.

4 O ſtabliſh me according to thy Word, that I may live: and let me not be diſappointed of my hope.

5 Hold thou me up, and I ſhall be ſafe: yea, my delight ſhall be ever in thy ſtatutes.

6 Thou haſt troden down all them that depart from thy ſtatutes: for they imagine but deceit.

7 Thou putteſt away all the ungodly of the earth like droſs: therefore I love thy teſtimonies.

8 My fleſh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppreſſours.

2 Make thou thy ſervant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are waſted away with looking for thy health: and for the Word of thy righteouſneſs.

4 O deal with thy ſervant according unto thy loving mercy: and teach me thy ſtatutes.

5 I am thy ſervant, O grant me underſtanding: that I may know thy teſtimonies.

The xxvj. DAY.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false ways I utterly abhor.

Mirabilia.

Thy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Justus es, Domine.

Righteous art thou, O Lord: and true is thy judgment.

2 Thy testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo.

Evening Prayer.

I call with my whole heart: hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I call: help me, and I shall keep thy testimonies.

3 Early

3 Early in the morning do I cry unto thee: for in thy word is my truſt.

4 Mine eyes prevent the night-watches: that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are far from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

O Conſider mine adverſity, and deliver me: for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors: becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.

8 Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore.

Principes perſecuti ſunt.

PRinces have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great ſpoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praiſe thee: becauſe of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy ſaving health: and done after thy commandments.

7 My ſoul hath kept thy teſtimonies: and loved them exceedingly.

8 I have kept thy commandments and teſtimonies: for all my ways are before thee.

Appro-

The xxvij. DAY.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me underſtanding according to thy Word.

2 Let my ſupplication come before thée: deliver me according to thy Word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy Word: for all thy commandments are righteous.

5 Let thine hand help me: for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord: and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thée: and thy judgments ſhall help me.

8 I have gone aſtray like a ſhéep that is loſt: O ſéek thy ſervant, for I do not forget thy commandments.

Ad Dominum. Pſal. cxx.

Morning Prayer.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my ſoul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward ſhall be given or done unto thee, thou falſe tongue: even mighty and ſharp arrows, with hot burning coals.

4 Wo is me, that I am conſtrained to dwell with Meſech; and to have my habitation among the tents of Kedar.

5 My ſoul hath long dwelt among them: that are enemies unto peace.

6 I labour for peace, but when I ſpeak unto them thereof: they make them ready to battel.

Levavi oculos. Pſal. cxxj.

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: who hath made heaven and earth.

3 He will not ſuffer thy foot to be moved: and he that kéepeth thée will not ſléep.

4 Behold, he that kéepeth Iſrael: ſhall neither ſlumber nor ſleep.

5 The Lord himſelf is thy képer: the Lord is thy defence upon thy right hand;

6 So that the ſun ſhall not burn thee by day: neither the moon by night.

7 The

7 The Lord ſhall preſerve thee from all evil: yea, it is even he that ſhall keep thy ſoul.

8 The Lord ſhall preſerve thy going out and thy coming in: from this time forth for evermore.

Lætatus ſum. Pſal. cxxij.

I Was glad when they ſaid unto me: We will go into the houſe of the Lord.

2 Our feet ſhall ſtand in thy gates: O Jeruſalem.

3 Jeruſalem is built as a city: that is at unity in it ſelf.

4 For thither the tribes go up, even the tribes of the Lord: to teſtifie unto Iſrael, to give thanks unto the Name of the Lord.

5 For there is the ſeat of judgment: even the ſeat of the houſe of David.

6 O pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy walls: and plenteouſneſs within thy palaces.

8 For my brethren and companions ſakes: I will wiſh thee proſperity.

9 Yea, becauſe of the houſe of the Lord our God: I will ſeek to do thee good.

At te levavi oculos meos. Pſal. cxxiij.

UNto thee lift I up mine eyes: O thou that dwelleſt in the heavens.

2 Behold, even as the eyes of ſervants look unto the hand of their maſters, and as the eyes of a maiden unto the hand of her miſtreſs: even ſo our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly deſpiſed.

4 Our ſoul is filled with the ſcornful reproof of the wealthy: and with the deſpitefulneſs of the proud.

Niſi quia Dominus. Pſal. cxxiv.

IF the Lord himſelf had not been on our ſide, now may Iſrael ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;

2 They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.

3 Yea, the waters had drowned us: and the ſtream had gone over our ſoul.

4 The deep waters of the proud: had gone even over our ſoul.

5 But praiſed be the Lord: who hath not given us over for a prey unto their teeth.

6 Our

The xxvij. DAY.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and We are delivered.

7 Our help standeth in the Name of the Lord: Who hath made heaven and earth.

Qui confidunt. Psal. cxxv.

They that put their trust in the Lord, shall be even as the mount Sion: Which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do Well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own Wickedness: the Lord shall lead them forth With the evil doers, but peace shall be upon Israel.

In convertendo. Psal. cxxvj.

Evening Prayer.

When the Lord turned again the captivity of Sion: then were We like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue With joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof We rejoyce.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his Way weeping, and beareth forth good seed: shall doubtless come again With joy, and bring his sheaves with him.

Nisi Dominus. Psal. cxxvij.

Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like

5 Like as the arrows in the hand of the giant: even ſo are the young children.

6 Happy is the man that hath his quiver full of them: they ſhall not be aſhamed when they ſpeak with their enemies in the gate.

Beati omnes. Pſal. cxxviij.

BLeſſed are all they that fear the Lord: and walk in his ways.

2 For thou ſhalt eat the labours of thine hands: O well is thee, and happy ſhalt be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thine houſe.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus ſhall the man be bleſſed: that feareth the Lord.

6 The Lord from out of Sion ſhall ſo bleſs thee: that thou ſhalt ſee Jeruſalem in proſperity all thy life long.

7 Yea, that thou ſhalt ſee thy childrens children: and peace upon Iſrael.

Sæpe expugnaverunt. Pſal. cxxix.

MAny a time have they fought againſt me from my youth up: may Iſrael now ſay.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed againſt me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the ſnares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the graſs growing upon the houſe-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he, that bindeth up the ſheaves, his boſom.

8 So that they who go by ſay not ſo much as, The Lord proſper you: we wiſh you good luck in the Name of the Lord.

De profundis. Pſal. cxxx.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears conſider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiſs: O Lord, who may abide it?

The xxviij. DAY.

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I look for the Lord, my ſoul doth wait for him: in his word is my truſt.

6 My ſoul fleeth unto the Lord: before the morning watch, I ſay, before the morning watch.

7 O Iſrael, truſt in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeem Iſrael: from all his ſins.

Domine, non eſt. Pſal. cxxxj.

LOrd, I am not high-minded: I have no proud looks.

2 I do not exerciſe my ſelf in great matters: which are too high for me.

3 But I refrain my ſoul, and keep it low, like as a child that is weaned from his mother: yea, my ſoul is even as a weaned child.

4 O Iſrael, truſt in the Lord: from this time forth for evermore.

Memento, Domine. Pſal. cxxxij.

Morning Prayer.

LOrd, remember David: and all his trouble.

2 How he ſware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine houſe: nor climb up into my bed;

4 I will not ſuffer mine eyes to ſleep, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt,

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the ſame at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footſtool.

8 Ariſe, O Lord, into thy reſting place: thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with righteouſneſs: and let thy ſaints ſing with joyfulneſs.

10 For thy ſervant Davids ſake: turn not away the preſence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he ſhall not ſhrink from it;

12 Of the fruit of thy body: ſhall I ſet upon thy ſeat.

13 If

13 If thy children will keep my covenant, and my teſtimonies that I ſhall learn them: their children alſo ſhall ſit upon thy ſeat for evermore.

14 For the Lord hath choſen Sion to be an habitation for himſelf: he hath longed for her.

15 This ſhall be my reſt for ever: here will I dwell, for I have a delight therein.

16 I will bleſs her victuals with increaſe: and will ſatisfie her poor with bread.

17 I will deck her prieſts with health: and her ſaints ſhall rejoyce and ſing.

18 There ſhall I make the horn of David to flouriſh: I have ordained a lantern for mine Anointed.

19 As for his enemies, I ſhall clothe them with ſhame: but upon himſelf ſhall his crown flouriſh.

Ecce, quam bonum. Pſal. cxxxiij.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the ſkirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for evermore.

Ecce nunc. Pſal. cxxxiv.

BEhold now, praiſe the Lord: all ye ſervants of the Lord;

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary: and praiſe the Lord.

4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

Laudate Nomen. Pſal. cxxxv.

O Praiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſervants of the Lord;

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes unto his Name, for it is lovely.

4 For why: the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that our Lord is above all gods.

The xxviij. DAY.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Confitemini. Psal. cxxxvj.

Evening Prayer.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever;

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever;

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever;

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Sehon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever;

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembred us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all flesh: for his mercy endureth for ever.

26 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

The xxviij. DAY.

Super flumina. Psal. cxxxvij.

BY the waters of Babylon we sat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that lead us away captive, required of us then a song, and melody in our heavinesse: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. cxxxviij.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindnesse and truth: for thou hast magnified thy Name, and thy Word above all things.

3 When I called upon thee, thou hardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousnes of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindnesse toward me: yea, thy mercy, O Lord, endureth for ever; despise not then the works of thine own hands.

Domine,

The Pſalms.

The xxix. DAY.

Domine, probaſti. Pſal. cxxxix.

Morning Prayer.

O Lord, thou haſt ſearched me out, and known me: thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts long before.

2 Thou art about my path, and about my bed: and ſpieſt out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knoweſt it altogether.

4 Thou haſt faſhioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither ſhall I go then from thy Spirit: or whither ſhall I go then from thy preſence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.

8 If I take the wings of the morning: and remain in the uttermoſt parts of the ſea;

9 Even there alſo ſhall thy hand lead me: and thy right hand ſhall hold me.

10 If I ſay, Peradventure the darkneſs ſhall cover me: then ſhall my night be turned to day.

11 Yea, the darkneſs is no darkneſs with thée, but the night is as clear as the day: the darkneſs and light to thée are both alike.

12 For my reins are thine: thou haſt covered me in my mothers womb.

13 I will give thanks unto thée, for I am fearfully and wonderfully made: marvellous are thy works, and that my ſoul knoweth right well.

14 My bones are not hid from thée: though I be made ſecretly, and faſhioned beneath in the earth.

15 Thine eyes did ſée my ſubſtance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were faſhioned: when as yet there was none of them.

17 How dear are thy counſels unto me, O God: O how great is the ſum of them!

18 If I tell them, they are mo in number then the ſand: when I wake up I am preſent with thée.

19 Wilt thou not ſlay the wicked, O God: depart from me ye bloud-thirſty men.

The xxix. DAY.

20 For they ſpeak unrighteouſly againſt thée: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thée: and am not I grieved with thoſe that riſe up againſt thée?

22 Yea, I hate them right ſore: even as though they were mine enemies.

23 Try me, O God, and ſeek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedneſs in me: and lead me in the way everlaſting.

Eripe me, Domine. Pſal. cxl.

DEliver me, O Lord, from the evil man: and preſerve me from the wicked man.

2 Who imagine miſchief in their hearts: and ſtir up ſtrife all the day long.

3 They have ſharpned their tongues like a ſerpent: adders poiſon is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preſerve me from the wicked men, who are purpoſed to overthrow my goings.

5 The proud have laid a ſnare for me, and ſpread a net abroad with cords: yea, and ſet traps in my way.

6 I ſaid unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou ſtrength of my health: thou haſt covered my head in the day of battel.

8 Let not the ungodly have his deſire, O Lord: let not his miſchievous imagination proſper, leſt they be too proud.

9 Let the miſchief of their own lips fall upon the head of them: that compaſs me about.

10 Let hot burning coals fall upon them: let them be caſt into the fire, and into the pit, that they never riſe up again.

11 A man full of words ſhall not proſper upon the earth: evil ſhall hunt the wicked perſon to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cauſe of the helpleſs.

13 The righteous alſo ſhall give thanks unto thy Name: and the juſt ſhall continue in thy ſight.

Domine, clamavi. Pſal. cxlj.

LOrd, I call upon thée, haſte thée unto me: and conſider my voice when I cry unto thée.

2 Let my prayer be ſet forth in thy ſight as the incenſe: and let the lifting up of my hands be an evening-ſacrifice.

3 Set a watch, O Lord, before my mouth: and kéep the door of my lips.

4 O let

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly Works, With the men that Work Wickedneſs, leſt I eat of ſuch things as pleaſe them.
5 Let the righteous rather ſmite me friendly: and reprove me.
6 But let not their precious balms break my head: yea, I will pray yet againſt their Wickedneſs.
7 Let their judges be overthrown in ſtony places: that they may hear my Words, for they are ſweet.
8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth Wood upon the earth.
9 But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my ſoul.
10 Keep me from the ſnare that they have laid for me: and from the traps of the Wicked doers.
11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

The xxix. DAY.

Voce mea ad Dominum. Pſal. cxlij.

I Cried unto the Lord With my voice: yea, even unto the Lord did I make my ſupplication.
2 I poured out my complaints before him: and ſhewed him of my trouble.
3 When my ſpirit Was in heavineſs, thou kneweſt my path: in the Way Wherein I Walked have they privily laid a ſnare for me.
4 I looked alſo upon my right hand: and ſaw there Was no man that Would know me.
5 I had no place to flee unto: and no man cared for my ſoul.
6 I cried unto thee, O Lord, and ſaid: Thou art my hope and my portion in the land of the living.
7 Conſider my complaint: for I am brought very low.
8 O deliver me from my perſecutors: for they are too ſtrong for me.
9 Bring my ſoul out of priſon, that I may give thanks unto thy Name: Which thing if thou Wilt grant me, then ſhall the righteous reſort unto my company.

Evening Prayer.

Domine, exaudi. Pſal. cxliij.

HEar my prayer, O Lord, and conſider my deſire: hearken unto me for thy truth and righteouſneſs ſake.
2 And enter not into judgment With thy ſervant: for in thy ſight ſhall no man living be juſtified.
3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead. 4 There-

The xxx. DAY.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Names ſake: and for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my ſoul, for I am thy ſervant.

Benedictus Dominus. Pſal. cxliv.

Morning Prayer.

BLeſſed be the Lord my ſtrength: Who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortreſs, my caſtle and deliverer, my defender in Whom I truſt: Who ſubdueth my people that is under me.

3 Lord, What is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him:

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bowe thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning and tear them: ſhoot out thine arrows and conſume them.

7 Send down thine hand from above: deliver me, and take me out of the great Waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of Wickedneſs.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings: and haſt deli-

vered

vered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

Exaltabo te, Deus. Pſal. cxlv.

I Will magnifie thee, O God, my King: and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praiſed: there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wondrous works;

6 So that men ſhall ſpeak of the might of thy marvelous acts: and I will alſo tell of thy greatneſs.

7 The memorial of thine abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

8 The Lord is gracious and merciful: long-ſuffering, and of great goodneſs.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

11 They ſhew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom: might be known unto men.

13 Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou

The xxx. DAY.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. cxlvj.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea and all that therein is: Who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: Who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Laudate Dominum. Psal. cxlvij.

Evening Prayer.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names.

5 Great

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

The xxx. DAY.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. cxlviij.

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him, all ye stars and light.

4 Praise him, all ye heavens: and ye waters, that are above the heavens.

5 Let them praise the Name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise

The xxx. DAY.

7 Praise the Lord upon earth: ye dragons and all deeps;
8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;
9 Mountains and all hills: fruitful trees and all cedars;
10 Beasts and all cattel: worms and feathered fowls;
11 Kings of the earth and all people: princes and all judges of the world;
12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.
13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. cxlix.

O Sing unto the Lord a new song: let the congregation of saints praise him.
2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.
3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.
4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.
5 Let the saints be joyful with glory: let them rejoyce in their beds.
6 Let the praises of God be in their mouth: and a two-edged sword in their hands;
7 To be avenged of the heathen: and to rebuke the people;
8 To bind their kings in chains: and their nobles with links of iron.
9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. Psal. cl.

O Praise God in his holiness: praise him in the firmament of his power.
2 Praise him in his noble acts: praise him according to his excellent greatness.
3 Praise him in the sound of the trumpet: praise him upon the lute and harp.
4 Praise him in the cymbals and dances: praise him upon the strings and pipe.
5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.
6 Let every thing that hath breath: praise the Lord.

Forms of Prayer

To be used at SEA.

¶ The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

¶ These two following Prayers are to be also used in Her Majesties Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the Enemy, that we may be a safeguard unto our most gracious Sovereign [redacted], and his Kingdoms, and a security for such as pass on the Seas upon their lawful occasions; that the Inhabitants of our Iland may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the Land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorifie thy holy Name, through Jesus Christ our Lord. Amen.

The Collect.

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

Prayers to be used in Storms at Sea.

O Most powerful and Glorious Lord God, at whose command the winds blow and lift up the waves of the Sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: save, Lord, or else we perish. We confess when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy Goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. Amen.

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. Amen.

Forms of Prayer

The Prayer to be said before a Fight at Sea against any Enemy.

MOst powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the Throne judging right; and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our Enemies. Stir up strength, O Lord, and come, and help us; for thou giv'st not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the Enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

Short Prayers for single Persons, that cannot meet to joyn in Prayer with others, by reason of the Fight or Storm.

General Prayers.

LOrd, be merciful to us sinners, and save us for thy mercies sake.
Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.
Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the Enemy.
O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the Enemy.
O Lord of hosts, fight for us, that we may glorifie thee.
O suffer us not to sink under the weight of our sins, or the violence of the Enemy.
O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.
O blessed Saviour, that didst save thy disciples ready to perish in a Storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Christ, hear us.

God, the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, the power, and the glory, For ever and ever. Amen.

¶ When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sins to God: in which every one ought seriously to reflect upon those particular sins of which his Conscience shall accuse him: saying as followeth,

The Confession.

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And be heartily sorry for these our misdoings; The remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, forgive us all that is past, And grant, that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ Then

to be uſed at Sea.

¶ Then ſhall the Prieſt if there be any in the Ship, pronounce this Abſolution.

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. Amen.

Thanſgiving after a Storm.

Jubilate Deo. Pſal. lxvj.

BE joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

DSay unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

O praiſe our God, ye people: and make the voice of his praiſe to be heard;

Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

Thou broughteſt us into the ſnare: and laidſt trouble upon our loyns.

Thou ſuffereddſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

I will go into thy houſe with burnt-offerings: and will pay thee my vows which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

I will offer unto thee fat burnt-ſacrifices, with the incenſe of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my ſoul.

I called unto him with my mouth: and gave him praiſes with my tongue.

If I incline unto wickedneſs with my heart: the Lord will not hear me.

But God hath heard me: and conſidered the voice of my prayer.

Praiſed be God, who hath not caſt out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Confitemini Domino. Pſal. cvij.

GIve thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

DLet them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

And gathered them out of the lands, from the eaſt and from the weſt: from the north and from the ſouth.

They went aſtray in the wilderneſs out of the way: and found no city to dwell in;

Hungry and thirſty: their ſoul fainted in them.

So they cried unto the Lord in their trouble: and he delivered them from their diſtreſs.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doeth for the children of men!

For he ſatisfieth the empty ſoul: and filleth the hungry ſoul with goodneſs.

Such as ſit in darkneſs, and in the ſhadow of death: being faſt bound in miſery and iron;

Becauſe they rebelled againſt the words of the Lord: and lightly regarded the counſel of the moſt Higheſt;

Forms of Prayer

He also brought down their heart through heaviness: they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of meat: and they were even hard at deaths door.

So when they cried unto the Lord in their trouble: he delivered them out of their distress.

He sent his word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!

They that go down to the sea in ships: and occupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven were they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Who turneth the floods into a wilderness: and drieth up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

And again, when they are minished and brought low: through oppression, through any plague or trouble;

Though he suffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderness;

Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped.

Whoso is wise, will ponder these things: and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end.
Amen.

to be uſed at Sea.

Collects of Thankſgiving.

MOſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent our ſelves again before thy Divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us when we called in our trouble, and didſt not caſt out our prayer, which we made before thee in our great diſtreſs; even when we gave all for loſt, our Ship, our Goods, our Lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. Amen.

Or this.

MOſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art; how able and ready to help them that truſt in thee. Thou haſt ſhewed us how both Winds and Seas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorifie thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger: And give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs, all the days of our life, through Jeſus Chriſt our Lord and Saviour. Amen.

A Hymn of Praiſe and Thankſgiving after a dangerous Tempeſt.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praiſed; let the redeemed of the Lord ſay ſo: whom he hath delivered from the mercileſs rage of the ſea.

The Lord is gracious and full of compaſſion: ſlow to anger, and of great mercy.

He hath not dealt with us according to our ſins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: ſo great hath been his mercy towards us.

We found trouble and heavineſs: we were even at deaths door;

The waters of the ſea had well nigh covered us: the proud waters had well nigh gone over our ſoul;

The ſea roſed: and the ſtormy wind lifted up the waves thereof;

We were carried up as it were to heaven, and then down again into the deep: our ſoul melted within us, becauſe of trouble;

Then cried we unto thee, O Lord: and thou didſt deliver us out of our diſtreſs.

Bleſſed be thy Name, who didſt not diſpiſe the prayer of thy ſervants: but didſt hear our cry, and haſt ſaved us.

Thou didſt ſend forth thy commandment: and the windy ſtorm ceaſed, and was turned into a calm.

O let us therefore praiſe the Lord for his goodneſs: and declare the wonders that he hath done, and ſtill doeth for the children of men.

Praiſed be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we have eſcaped death.

Thou, Lord, haſt made us glad through the operation of thy hands: and we will triumph in thy praiſe.

Bleſſed be the Lord God: even the Lord God, who only doeth wondrous things;

And bleſſed be the Name of his Majeſty for ever: and let every one of us ſay, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all now and for evermore. Amen.

After

Forms of Prayer, &c.

After Victory or Deliverance from an Enemy.

¶ A Pſalm or Hymn of Praiſe and Thankſgiving after Victory.

IF the Lord had not been on our ſide, now may we ſay: if the Lord himſelf had not been on our ſide, when men roſe up againſt us;
They had ſwallowed us up quick: when they were ſo wrathfully diſpleaſed at us.
Yea, the waters had drowned us, and the ſtream had gone over our ſoul: the deep waters of the proud had gone over our ſoul.
But praiſed be the Lord: who hath not given us over as a prey unto them.
The Lord hath wrought: a mighty ſalvation for us.
We got not this by our own ſword, neither was it our own arm that ſaved us: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou haddſt a favour unto us.
The Lord hath appeared for us: the Lord hath covered our heads, and made us to ſtand in the day of battel.
The Lord hath appeared for us: the Lord hath overthrown our enemies, and daſhed in pieces thoſe that roſe up againſt us;
Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.
The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.
Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.
Bleſſed be the Name of the Lord: from this time forth for evermore.
Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ After this Hymn may be ſung the *Te Deum*.

¶ Then this Collect.

ALmighty God, the Sovereign Commander of all the world, in whoſe hand is power and might which none is able to withſtand; We bleſs and magnifie thy great and glorious Name for this happy Victory, the whole glory whereof we do aſcribe to thee, who art the only giver of Victory. And we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, ſo in particular for this Victory and Deliverance, be all glory and honour world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. Amen.

At the Burial of their Dead at Sea.

¶ THe Office in the Common Prayer-Book may be uſed; Only in ſtead of theſe words [We therefore commit his Body to the Ground, Earth to Earth, &c.] ſay,

We therefore commit his Body to the Deep, to be turned into corruption, looking for the reſurrection of the Body, (when the Sea ſhall give up her Dead,) and the life of the world to come, through our Lord Jeſus Chriſt; who at his coming ſhall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to ſubdue all things to himſelf.

THE

THE
Form and Manner
OF
MAKING, ORDAINING,
AND
CONSECRATING
OF
BISHOPS, PRIESTS,
AND
DEACONS,
According to the Order of the
Church of England.

THE PREFACE.

IT is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apoſtles time there have been theſe Orders of Miniſters in Chriſt's Church; Biſhops, Prieſts, and Deacons. Which Offices were evermore had in ſuch Reverend eſtimation, that no man might preſume to execute any of them, except he were firſt Called, Tried, Examined, and known to have ſuch Qualities as are requiſite for the ſame; and alſo by publick Prayer, with Impoſition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that theſe Orders may be continued, and reverently uſed and eſteemed in the Church of *England*; No man ſhall be accounted or taken to be a lawful Biſhop, Prieſt, or Deacon in the Church of *England*, or ſuffered to execute any of the ſaid Functions, except he be Called, Tried, Examined and Admitted thereunto, according to the Form hereafter following, or hath had formerly Epiſcopal Conſecration or Ordination.

And none ſhall be Admitted a Deacon, Except he be Twenty three years of age, unleſs he have a Faculty. And every man which is to be Admitted a Prieſt, ſhall be full Four and twenty years old. And every man which is to be Ordained or Conſecrated Biſhop, ſhall be fully Thirty years of age.

And the Biſhop knowing either by himſelf, or by ſufficient teſtimony, any perſon to be a man of vertuous Converſation, and without Crime, and after Examination and Trial, finding him Learned in the Latine Tongue, and ſufficiently Inſtructed in holy Scripture, may at the Times appointed in the Canon, or elſe upon urgent occaſion, on ſome other Sunday or Holy-day, in the face of the Church, Admit him a Deacon, in ſuch manner and Form as hereafter followeth.

THE

THE
Form and Manner
Of Making of
DEACONS.

¶ WHen the day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Deacons; how neceſſary that Order is in the Church of Chriſt; and alſo how the People ought to eſteem them in their Office.

¶ Firſt the Arch-Deacon, or his Deputy, ſhall preſent unto the Biſhop (ſitting in his Chair near to the holy Table) ſuch as deſire to be Ordained Deacons; (each of them being decently Habited) ſaying theſe words,

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted Deacons.

¶ The Biſhop.

TAke heed that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtery duly, to the honour of God, and the edifying of his Church.

¶ The Arch-Deacon ſhall anſwer,

I have enquired of them, and alſo examined them, and think them ſo to be.

¶ Then the Biſhop ſhall ſay unto the People,

BRethren, if there be any of you who knoweth any Impediment or notable Crime in any of theſe perſons preſented to be Ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and ſhew what the Crime or Impediment is.

¶ And if any great Crime or Impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that Perſon, until ſuch time as the Party accuſed ſhall be found clear of that Crime.

¶ Then the Biſhop (commending ſuch as ſhall be found meet to be Ordered, to the Prayers of the Congregation) ſhall, with the Clergy and People preſent, ſing or ſay the Litany, with the Prayers, as followeth.

The Ordering

¶ The Litany and Suffrages.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Father of heaven: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the World: have mercy upon us miſerable ſinners.

O God the Son, Redeemer of the world: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O God the Holy Ghoſt, proceeding from the Father, and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vain-glory, and hypocriſie; from envy, hatred, and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel, and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie, and ſchiſm; from hardneſs of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy

Nativity

# of Deacons.

Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony, and bloudy Sweat; by thy Cross and Passion; by thy precious Death, and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant [redacted], our most gracious [redacted] and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve [redacted], and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants now to be admitted to the Order of Deacons [or Priests] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magi-

ſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations unity, peace and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments; We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet; We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help and comfort all that are in danger, neceſſity and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all Women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and Widows, and all that are deſolate and oppreſſed; We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them; We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son

Of Deacons.

Son of God: We beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the World;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the World;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then ſhall the Prieſt, and the People with him, ſay the Lords Prayer.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy Will be done in Earth, As it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. Amen.

Prieſt.

O Lord, deal not with us after our ſins.

Anſwer.

Neither reward us after our iniquities.

Prieſt.

Let us pray.

O God merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that We make before thee in all our troubles and adverſities, whenſoever they oppreſs us; and graciously hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that We thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Names ſake.

O God, We have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us, for thine honour.

The Ordering

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest.

O Lord, let thy mercy be shewed upon us,

Answer.

As we do put our trust in thee.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediatour and Advocate, Jesus Christ our Lord. Amen.

¶ Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALmighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration. Replenish them so with the truth of thy Doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. Amen.

The

Of Deacons.

The Epiſtle.

LIkewiſe muſt the Deacons be grave, not double-tongued, not given to much Wine, not greedy of filthy lucre, holding the myſtery of the faith in a pure conſcience. And let theſe alſo firſt be proved, then let them uſe the Office of a Deacon, being found blameleſs. Even ſo muſt their Wives be grave, not ſlanderers, ſober, faithful in all things. Let the Deacons be the husbands of one Wife, ruling their children, and their own houſes well. For they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith Which is in Chriſt Jeſus. 1 Tim. iij. 8.

¶ Or elſe this out of the Sixth of the Acts of the Apoſtles.

THen the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that We ſhould leave the Word of God, and ſerve tables. Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and Wiſdom, whom We may appoint over this buſineſs. But We will give our ſelves continually to prayer, and to the miniſtery of the Word. And the ſaying pleaſed the Whole multitude. And they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proſelyte of Antioch: Whom they ſet before the Apoſtles; and When they had prayed, they laid their hands on them. And the Word of God increaſed, and the number of the diſciples multiplied in Jeruſalem greatly, and a great company of the Prieſts were obedient to the faith. Acts vj. 2.

¶ And before the Goſpel, the Biſhop, ſitting in his Chair, ſhall cauſe the Oath of the Kings Supremacy, and againſt the power and authority of all foreign Potentates, to be miniſtred unto every of them that are to be Ordered.

The Oath of the Kings Sovereignty.

A. B. do utterly teſtifie and declare in my conſcience, That the Kings Highneſs is the only Supreme Governour of this Realm, and of all other his Highneſſes Dominions and Countreys, as well in all Spiritual or Eccleſiaſtical things or Cauſes, as Temporal: And that no foreign Prince, Perſon, Prelate, State, or Potentate, hath or ought to have, any Juriſdiction, Power, Superiority, Preeminence, or Authority Eccleſiaſtical

or

or Spiritual within this Realm. And therefore I do utterly renounce and forsake all foreign Jurisdictions, Powers, Superiorities, and Authorities; and do promise, That from henceforth I shall bear Faith and true Allegiance to the Kings Highness, his Heirs and lawful Successors, and to my power shall assist and defend all Jurisdictions, Priviledges Preéminences, and Authorities granted or belonging to the Kings Highness, his Heirs and Successors, or united and annexed to the Imperial Crown of this Realm; So help me God, and the Contents of this Book.

¶ Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the People, after this manner following.

DO you trust that you are inwardly moved by the Holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his People?

Answer.

I trust so.

The Bishop.

DO you think that you are truly called according to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministery of the Church?

Answer.

I think so.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New testament?

Answer.

I do believe them.

The Bishop.

WIll you diligently read the same unto the People assembled in the Church where you shall be appointed to serve?

Answer.

I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministreth the holy Communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the Church, and to instruct the Youth in the Catechism; in the absence of the Priest to Baptize Infants, and to Preach, if he be admitted

mitted thereto by the Biſhop. And furthermore, it is his Office, where proviſion is ſo made, to ſearch for the ſick, poor, and impotent people of the Pariſh, to intimate their eſtates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Pariſhioners or others. Will you do this gladly and willingly?

Anſwer.

I will ſo do by the help of God.

The Biſhop.

WIll you apply all your diligence to frame and faſhion your own lives, and the lives of your Families, according to the doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholſom examples of the flock of Chriſt?

Anſwer.

I will ſo do the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary, and other chief Miniſters of the Church, and them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Anſwer.

I will endeavour my ſelf, the Lord being my helper.

¶ Then the Biſhop laying his hands ſeverally upon the Head of every one of them, humbly kneeling before him, ſhall ſay,

TAke thou authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

¶ Then ſhall the Biſhop deliver to every one of them the New Teſtament, ſaying,

TAke thou authority to read the Goſpel in the Church of God, and to preach the ſame, if thou be thereto licenſed by the Biſhop himſelf.

¶ Then one of them appointed by the Biſhop ſhall read

The Goſpel.

LEt your loyns be girded about, and your lights burning; and ye your ſelves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe ſervants, whom the Lord when he cometh, ſhall find watching. Verily S. Luke xii. 35.

Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second Watch, or come in the third Watch, and find them so, blessed are those servants.

¶ Then shall the Bishop proceed in the Communion, and all that are Ordered, shall tarry and receive the holy Communion the same day with the Bishop.

¶ The Communion ended, after the last Collect, and immediately before the Benediction, shall be said these Collects following.

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferiour Office, that they may be found Worthy to be called unto the higher Ministries in thy Church, through the same thy Son our Saviour Jesus Christ; to whom be glory and honour World without end. Amen.

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.

¶ AND here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon, or else on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

¶ The

¶ The Form and Manner of Ordering of

PRIESTS.

¶ WHen the day appointed by the Biſhop is come, after Morning Prayer is ended, there ſhall be a Sermon or Exhortation, declaring the Duty and Office of ſuch as come to be admitted Prieſts; how neceſſary that Order is in the Church of Chriſt; and alſo how the People ought to eſteem them in their Office.

¶ Firſt the Arch-Deacon, or in his abſence, one appointed in his ſtead, ſhall preſent unto the Biſhop ſitting in his Chair near to the holy Table, all them that ſhall receive the Order of Prieſthood that day (each of them being decently Habited) and ſay,

REverend Father in God, I preſent unto you theſe perſons preſent, to be admitted to the Order of Prieſthood.

¶ The Biſhop.

TAke heed that the perſons whom ye preſent unto us, be apt and meet, for their learning and godly converſation, to exerciſe their Miniſtery duly, to the honour of God, and the edifying of his Church.

¶ The Arch-Deacon ſhall anſwer,

I have enquired of them, and alſo examined them, and think them ſo to be.

¶ Then the Biſhop ſhall ſay unto the People,

GOod people, theſe are they whom we purpoſe, God willing, to receive this day unto the holy Office of Prieſthood: For after due examination We find not to the contrary, but that they be lawfully called to their Function and Miniſtery, and that they be perſons meet for the ſame. But yet if there be any of you who knoweth any Impediment or notable Crime in any of them, for the which he ought not to be received into this holy Miniſtery, let him come forth in the Name of God, and ſhew what the Crime or Impediment is.

¶ And if any great Crime or Impediment be objected, the Biſhop ſhall ſurceaſe from Ordering that Perſon, until ſuch time as the Party accuſed ſhall be found clear of that Crime.

¶ Then the Biſhop (commending ſuch as ſhall be found meet to be Ordered, to the Prayers of the Congregation) ſhall, with the Clergy and People preſent, ſing or ſay the Litany, with the Prayers,

The Ordering

Prayers, as is before appointed in the Form of Ordering Deacons; ſave only that in the proper Suffrage there added, the word [*Deacons*] ſhall be omitted, and the word [*Prieſts*] inſerted in ſtead of it.

¶ Then ſhall be ſung or ſaid the Service for the Communion; with the Collect, Epiſtle, and Goſpel, as followeth.

¶ The Collect.

ALmighty God, giver of all good things, who by thy holy Spirit haſt appointed divers Orders of Miniſters in the Church; Mercifully behold theſe thy ſervants now called to the Office of Prieſthood, and repleniſh them ſo with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully ſerve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the Holy Ghoſt, world without end. Amen.

The Epiſtle.

Epheſ. iv. 7. UNto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended, is the ſame alſo that aſcended up far above all heavens, that he might fill all things.) And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours, and Teachers, for the perfecting of the Saints, for the Work of the Miniſtery, for the edifying of the body of Chriſt; till We all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.

¶ After this ſhall be read for the Goſpel part of the Ninth Chapter of S. Matthew, as followeth.

S. Matth. ix. 36. WHen Jeſus ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad as ſheep having no ſhepherd. Then ſaith he unto his diſciples, The harveſt truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

¶ Or

¶ Or else this that followeth out of the Tenth Chapter of Saint John.

VERILY verily I say unto you, He that entreth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the Wolf coming, and leaveth the sheep, and fleeth; and the Wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. S. John x. j.

¶ Then the Bishop, sitting in his Chair, shall minister unto every one of them the Oath concerning the Kings Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

¶ And that done, he shall say unto them as hereafter followeth.

YOU have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the Writings of the Apostles, of what dignity, and of how great importance this Office is,

whereunto ye are called. And now again we exhort you in the Name of our Lord Jesus Christ, that you have in remembrance into how high a Dignity, and to how weighty an Office and Charge ye are called: That is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for the Lords family; to seek for Christs sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his bloud. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with your selves the end of your Ministry towards the children of God, towards the Spouse and Body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for errour in Religion, or for viciousness in Life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves dutiful and thankful unto that Lord who hath placed you in so high a Dignity; as also to beware, that neither you your selves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that will and ability is given of God alone: Therefore ye ought, and have need to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so Weighty a Work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of your selves, and of them that specially pertain unto you, according to the rule

of

of the same Scriptures: And for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with your selves long before this time; and that you have clearly determined, by Gods grace, to give your selves wholly to this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, you will apply your selves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry, and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and Doctrine of Christ, that ye may be wholsom and godly examples, and patterns for the people to follow.

And now that this present Congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which We in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart that you be truly called, according to the Will of our Lord Jesus Christ, and the Order of this Church of England, to the Order and Ministry of Priesthood?

Answer.

I think it.

The Bishop.

ARe you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

The Ordering

The Biſhop.

WIll you then give your faithful diligence always ſo to miniſter the Doctrine and Sacraments, and the Diſcipline of Chriſt, as the Lord hath commanded, and as this Church and Realm hath received the ſame, according to the Commandments of God; ſo that you may teach the people committed to your Cure and Charge, with all diligence to keep and obſerve the ſame?

Anſwer.

I will ſo do by the help of the Lord.

The Biſhop.

WIll you be ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange Doctrines, contrary to Gods Word; and to uſe both publick and private monitions and exhortations, as well to the ſick as to the whole, within your Cures, as need ſhall require, and occaſion ſhall be given?

Anſwer.

I will, the Lord being my helper.

The Biſhop.

WIll you be diligent in prayers, and in reading of the holy Scriptures, and in ſuch Studies as help to the knowledge of the ſame, laying aſide the ſtudy of the World and the fleſh?

Anſwer.

I will endeavour my ſelf ſo to do, the Lord being my helper.

The Biſhop.

WIll you be diligent to frame and faſhion your own ſelves, and your Families, according to the Doctrine of Chriſt, and to make both your ſelves and them, as much as in you lieth, wholſom examples and patterns to the flock of Chriſt?

Anſwer.

I will apply my ſelf thereto, the Lord being my helper.

The Biſhop.

WIll you maintain and ſet forwards, as much as lieth in you, quietneſs, peace, and love among all Chriſtian people, and eſpecially among them that are or ſhall be committed to your charge?

Anſwer.

Anſwer.

I will ſo do, the Lord being my helper.

The Biſhop.

WIll you reverently obey your Ordinary, and other chief Miniſters, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and ſubmitting your ſelves to their godly judgments:

Anſwer.

I will ſo do, the Lord being my helper.

¶ Then ſhall the Biſhop ſtanding up, ſay,

ALmighty God, who hath given you this will to do all theſe things, Grant alſo unto you ſtrength and power to perform the ſame; that he may accompliſh his work which he hath begun in you, through Jeſus Chriſt our Lord. Amen.

¶ After this the Congregation ſhall be deſired, ſecretly in their Prayers to make their humble ſupplications to God for all theſe things: For the which Prayers there ſhall be ſilence kept for a ſpace.

¶ After which ſhall be ſung or ſaid by the Biſhop (the Perſons to be Ordained Prieſts, all kneeling) *Veni, Creator, Spiritus*; the Biſhop beginning, and the Prieſts and others that are preſent, anſwering by Verſes, as followeth.

COme, Holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ Or this.

COme, holy Ghoſt, eternal God,
proceéding from above,
Both from the Father and the Son,
the God of peace and love.
Viſit our minds, into our hearts
thy heavenly grace inſpire,
That truth and godlineſs we may
purſue with full deſire.
Thou art the very Comforter
in grief and all diſtreſs:
The heavenly gift of God moſt high,
no tongue can it expreſs.
The fountain and the living ſpring
of joy celeſtial:
The fire ſo bright, the love ſo ſweet,
the Unction ſpiritual.
Thou in thy gifts art manifold,
by them Chriſts Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
the finger of Gods hand.
According to thy promiſe, Lord,
thou giveſt ſpeech with grace,
That through thy help Gods praiſes may
reſound in every place.
O holy Ghoſt, into our minds
ſend down thy heavenly light;
Kindle our hearts with fervent zeal,
to ſerve God day and night.
Our weakneſs ſtrengthen and confirm
(for, Lord, thou know'ſt us frail)
That neither devil, world, nor fleſh
againſt us may prevail.
Put back our enemies far from us,
and help us to obtain
Peace in our hearts with God and man,
(the beſt, the trueſt gain;)

And grant that thou being, O Lord,
our leader and our guide,
We may eſcape the ſnares of ſin,
and never from thee ſlide.
Such meaſures of thy powerful grace,
grant, Lord, to us, we pray,
That thou may'ſt be our Comforter
at the laſt dreadful day.
Of ſtrife and of diſſenſion
diſſolve, O Lord, the bands,
And knit the knots of peace and love
throughout all Chriſtian Lands.
Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the bliſsful ſight,
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Perſons three.
To God the Father, laud and praiſe,
and to his bleſſed Son,
And to the holy Spirit of grace,
Co-equal three in one.
And pray we that our only Lord
would pleaſe his Spirit to ſend
On all that ſhall profeſs his Name,
from hence to the worlds end.

Amen.

¶ That done, the Biſhop ſhall pray in this wiſe, and ſay,

Let us pray.

ALmighty God and heavenly Father, who of thine infinite love and goodneſs towards us, haſt given to us thy only and moſt dearly beloved Son Jeſus Chriſt to be our Redeemer, and the Author of everlaſting life; who after he had made perfect our Redemption by his death, and was aſcended into heaven, ſent abroad into the World his Apoſtles, Prophets, Evangeliſts, Doctors, and Paſtors, by Whoſe labour and miniſtry he gathered together a great flock in all the parts of the World, to ſet forth the eternal praiſe of thy holy Name: For theſe ſo great bene-

fits

fits of thy eternal goodneſs, and for that thou haſt vouchſafed to call theſe thy ſervants here preſent, to the ſame Office and Miniſtry appointed for the ſalvation of mankind, We render unto thee moſt hearty thanks, We praiſe and worſhip thee; and We humbly beſeech thee by the ſame thy bleſſed Son, to grant unto all, Which either here or elſewhere call upon thy holy Name, that We may continue to ſhew our ſelves thankful unto thee for theſe and all other thy benefits, and that We may daily increaſe and go forwards in the knowledge and faith of thee and thy Son, by the holy Spirit. So that as well by theſe thy Miniſters, as by them over whom they ſhall be appointed thy Miniſters, thy holy Name may be for ever glorified, and thy bleſſed Kingdom enlarged, through the ſame thy Son Jeſus Chriſt our Lord, Who liveth and reigneth with thee in the unity of the ſame holy Spirit, World without end. Amen.

¶ When this Prayer is done, the Biſhop, with the Prieſts preſent, ſhall lay their hands ſeverally upon the Head of every one that receiveth the Order of Prieſthood; the Receivers humbly kneeling upon their Knees, and the Biſhop ſaying,

REceive the holy Ghoſt for the Office and Work of a Prieſt in the Church of God, now committed unto thee by the Impoſition of our Hands. Whoſe ſins thou doſt forgive, they are forgiven; and whoſe ſins thou doſt retain, they are retained. And be thou a faithful Diſpenſer of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the holy Ghoſt. Amen.

¶ Then the Biſhop ſhall deliver to every one of them kneeling, the Bible into his Hand, ſaying,

TAke thou Authority to Preach the Word of God, and to Miniſter the holy Sacraments in the Congregation, where thou ſhalt be lawfully appointed thereunto.

¶ When this is done, the Nicene Creed ſhall be ſung or ſaid, and the Biſhop ſhall after that go on in the Service of the Communion, which all they that receive Orders, ſhall take together, and remain in the ſame place where Hands were laid upon them, until ſuch time as they have received the Communion.

¶ The

¶ The Communion being done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaidt heſe Collects.

MOſt merciful Father, We beſeech thee to ſend upon theſe thy ſervants, thy heavenly bleſſing, that they may be clothed with righteouſneſs, and that thy Word ſpoken by their mouths, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo that We may have grace to hear and receive What they ſhall deliver out of thy moſt holy Word, or agreeable to the ſame, as the means of our ſalvation; that in all our Words and deeds We may ſeek thy glory, and the increaſe of thy Kingdom, through Jeſus Chriſt our Lord. Amen.

PRevent us, O Lord, in all our doings with thy moſt gracious favour, and further us With thy continual help, that in all our Works begun, continued, and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

The peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain With you always. Amen.

¶ AND if on the ſame day the Order of Deacons be given to ſome, and the Order of Prieſthood to others; The Deacons ſhall be firſt Preſented, and then the Prieſts: and it ſhall ſuffice that the Litany be once ſaid for both. The Collects ſhall both be uſed; firſt, that for Deacons, then that for Prieſts. The Epiſtle ſhall be *Epheſ.* iv. 7, to 14. as before in this Office. Immediately after which, they that are to be made Deacons, ſhall take the Oath of Supremacy, be Examined and Ordained, as is above preſcribed. Then one of them having read the Goſpel (which ſhall be either out of S. *Matth.* ix. 36. as before in this Office; or elſe S. *Luke* xij. 35. to 39. as before in the Form for the Ordering of Deacons) they that are to be made Prieſts ſhall likewiſe take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

The

The Form of Ordaining or Conſecrating of an ARCHBISHOP, or BISHOP; Which is always to be performed upon ſome Sunday, or Holy-day.

¶ When all things are duly prepared in the Church, and ſet in Order; after Morning Prayer is ended, the Archbiſhop (or ſome other Biſhop appointed) ſhall begin the Communion-Service; in which this ſhall be

The Collect.

ALmighty God, who by thy Son Jeſus Chriſt didſt give to thy holy Apoſtles many excellent gifts, and didſt charge them to feed thy flock; Give grace, we beſeech thee, to all Biſhops, the Paſtors of thy Church, that they may diligently Preach thy Word, and duly Miniſter the godly Diſcipline thereof; and grant to the people, that they may obediently follow the ſame, that all may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. Amen.

¶ And another Biſhop ſhall read

The Epiſtle.

1 Tim. iij. 1. THis is a true ſaying, If a man deſire the Office of a Biſhop, he deſireth a good work. A Biſhop then muſt be blameleſs, the husband of one Wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach, not given to Wine, no ſtriker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; (For if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?) Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil. Moreover, he muſt have a good report of them which are without, leſt he fall into reproch, and the ſnare of the devil.

¶ Or

¶ Or this, for the Epiſtle.

FRom Miletus Paul ſent to Epheſus, and called the elders of the Church. And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have bæn with you at all ſeaſons, ſerving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe, teſtifying both to the Jews, and alſo to the Græks, repentance toward God, and faith toward our Lord Jeſus Chriſt. And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there; ſave that the Holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me. But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the Miniſtry which I have received of the Lord Jeſus, to teſtifie the Goſpel of the grace of God. And now behold, I know that ye all among whom I have gone preaching the kingdom of God, ſhall ſee my face no more. Wherefore I take you to record this day, that I am pure from the bloud of all men. For I have not ſhunned to declare unto you all the counſel of God. Take heed therefore unto your ſelves, and to all the flock over the which the Holy Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed with his own bloud. For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. Therefore watch, and remember, that by the ſpace of three years I ceaſed not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. I have coveted no mans ſilver, or gold, or apparel, yea, you your ſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give then to receive. Acts xx. 17.

¶ Then

The Conſecration

¶ Then another Biſhop ſhall read

The Goſpel.

S. John xxj. 15. JEſus ſaith to Simon Peter, Simon, ſon of Jonas, lovest thou me more then theſe? He ſaith unto him, Yea, Lord, thou knowest that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon, ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

¶ Or this.

S. John xx. 19. THe ſame day at evening, being the firſt day of the week, when the doors were ſhut, Where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you. And When he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And When he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and Whoſe ſoever ſins ye retain, they are retained.

¶ Or this.

S. Matth. xxviij. 19. JEſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt: teaching them to obſerve all things whatſoever I have commanded you: And lo I am With you alway, even unto the end of the world.

¶ After

# of Biſhops.

¶ After the Goſpel, and the Nicene Creed, and the Sermon are ended, the Elected Biſhop (veſted with his Rotchet) ſhall be preſented by two Biſhops unto the Archbiſhop of that Province, (or to ſome other Biſhop appointed by lawful Commiſſion) the Archbiſhop ſitting in his Chair near the holy Table, and the Biſhops that preſent him, ſaying,

MOſt Reverend Father in God, We preſent unto you this godly and well-learned Man, to be Ordained and Conſecrated Biſhop.

¶ Then ſhall the Archbiſhop demand the Kings Mandate for the Conſecration, and cauſe it to be read. And the Oath touching the acknowledgment of the Kings Supremacy ſhall be miniſtred to the Perſons Elected, as it is ſet down before in the Form for the Ordering of Deacons. And then ſhall alſo be miniſtred unto them the Oath of due Obedience to the Archbiſhop, as followeth.

The Oath of due Obedience to the Archbiſhop.

IN the Name of God. Amen. I N. choſen Biſhop of the Church and Sée of N. do profeſs and promiſe all due reverence and obedience to the Archbiſhop, and to the Metropolitan Church of N. and to their Succeſſors; So help me God, through Jeſus Chriſt.

¶ This Oath ſhall not be made at the Conſecration of an Archbiſhop.

¶ Then the Archbiſhop ſhall move the Congregation preſent to pray, ſaying thus to them,

BRethren, it is Written in the Goſpel of S. Luke, That our Saviour Chriſt continued the Whole night in Prayer, before he did chooſe and ſend forth his twelve Apoſtles. It is Written alſo in the Acts of the Apoſtles, That the Diſciples who were at Antioch, did faſt and pray before they laid hands on Paul and Barnabas, and ſent them forth. Let us therefore, following the example of our Saviour Chriſt and his Apoſtles, firſt fall to Prayer, before We admit and ſend forth this Perſon preſented unto us, to the Work Whereunto We truſt the Holy Ghoſt hath called him.

The Conſecration

¶ And then ſhall be ſaid the Litany, as before, in the Form of Ordering Deacons: ſave only that after this place, *That it may pleaſe thee to illuminate all Biſhops, &c.* the proper Suffrage there following ſhall be omitted, and this inſerted in ſtead of it;

That it may pleaſe thee to bleſs this our Brother Elected, and to ſend thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praiſe, and glory of thy Name.

Anſwer.

We beſeech thee to hear us, good Lord.

¶ Then ſhall be ſaid this Prayer following.

ALmighty God, giver of all good things, who by thy holy Spirit haſt appointed divers Orders of Miniſters in thy Church; Mercifully behold this thy ſervant now called to the Work and Miniſtry of a Biſhop, and repleniſh him ſo with the truth of thy Doctrine, and adorn him with innocency of life, that both by Word and deed he may faithfully ſerve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church, through the merits of our Saviour Jeſus Chriſt, who liveth and reigneth with thee and the holy Ghoſt, World without end. Amen.

¶ Then the Archbiſhop, ſitting in his Chair, ſhall ſay to him that is to be Conſecrated,

BRother, foraſmuch as the holy Scripture, and the ancient Canons command, that We ſhould not be haſty in laying on hands, and admitting any Perſon to Government in the Church of Chriſt, which he hath purchaſed with no leſs price then the effuſion of his own bloud; before I admit you to this Adminiſtration, I will examine you in certain Articles, to the end that the Congregation preſent may have a trial, and bear Witneſs how you be minded to behave your ſelf in the Church of God.

ARe you perſwaded that you be truly called to this Miniſtration, according to the will of our Lord Jeſus Chriſt, and the Order of this Realm?

Anſwer.

I am ſo perſwaded.

The

# of Biſhops.

The Archbiſhop.

ARe you perſwaded that the holy Scriptures contain ſufficiently all Doctrine required of neceſſity to eternal ſalvation through faith in Jeſus Chriſt? And are you determined out of the ſame holy Scriptures to inſtruct the people committed to your charge; and to teach or maintain nothing, as required of neceſſity to eternal ſalvation, but that which you ſhall be perſwaded may be concluded and proved by the ſame?

Anſwer.

I am ſo perſwaded and determined by Gods grace.

The Archbiſhop.

WIll you then faithfully exerciſe your ſelf in the ſame holy Scriptures, and call upon God by prayer, for the true underſtanding of the ſame; ſo as ye may be able by them to teach and exhort with wholeſom Doctrine, and to withſtand and convince the gain-ſayers?

Anſwer.

I will ſo do by the help of God.

The Archbiſhop.

ARe you ready with all faithful diligence to baniſh and drive away all erroneous and ſtrange Doctrine, contrary to Gods Word; and both privately and openly to call upon, and encourage others to the ſame?

Anſwer.

I am ready, the Lord being my helper.

The Archbiſhop.

WIll you deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this preſent World, that you may ſhew your ſelf in all things an example of good works unto others, that the adverſary may be aſhamed, having nothing to ſay againſt you?

Anſwer.

I will ſo do, the Lord being my helper.

The Archbiſhop.

WIll you maintain and ſet forward, as much as ſhall lie in you, quietneſs, love, and peace among all men; and ſuch as be unquiet, diſobedient, and criminous within your Dioceſs, correct and puniſh, according to

ſuch authority as you have by Gods Word, and as to you ſhall be committed by the Ordinance of this Realm?

Anſwer.

I will ſo do by the help of God.

The Archbiſhop.

WIll you be faithful in Ordaining, Sending, or Laying hands upon others?

Anſwer.

I will ſo be by the help of God.

The Archbiſhop.

WIll you ſhew your ſelf gentle, and be merciful for Chriſts ſake to poor and needy people, and to all ſtrangers deſtitute of help?

Anſwer.

I will ſo ſhew my ſelf, by Gods help.

¶ Then the Archbiſhop ſtanding up, ſhall ſay,

ALmighty God, our heavenly Father, who hath given you a good Will to do all theſe things, grant alſo unto you ſtrength and power to perform the ſame; that he accompliſhing in you the good Work which he hath begun, you may be found perfect and irreprehenſible at the latter day, through Jeſus Chriſt our Lord. Amen.

¶ Then ſhall the Biſhop Elect put on the reſt of the Epiſcopal Habit, and kneeling down [*Veni, Creator Spiritus*] ſhall be ſung or ſaid over him, the Archbiſhop beginning, and the Biſhops, with others that are preſent, anſwering by Verſes, as followeth.

COme, holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſevenfold gifts impart.
Thy bleſſed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.

Anoint

# of Biſhops.

Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And thee, of both, to be but one.
That through the ages all along,
This may be our endleſs ſong;
Praiſe to thy eternal merit,
Father, Son, and holy Spirit.

¶ Or this.

COme, holy Ghoſt, eternal God,
proceeding from above,
Both from the Father and the Son,
the God of peace and love.
Viſit our minds, into our hearts
thy heavenly grace inſpire,
That truth and godlineſs we may
purſue with full deſire.
Thou art the very Comforter
in grief and all diſtreſs:
The heavenly gift of God moſt high,
no tongue can it expreſs.
The fountain and the living ſpring
of joy celeſtial:
The fire ſo bright, the love ſo ſweet,
the Unction ſpiritual.
Thou in thy gifts art manifold,
by them Chriſts Church doth ſtand:
In faithful hearts thou writ'ſt thy law,
the finger of Gods hand.
According to thy promiſe, Lord,
thou giveſt ſpeech with grace,
That through thy help Gods praiſes may
reſound in every place.
O holy Ghoſt, into our minds
ſend down thy heavenly light,
Kindle our hearts with fervent zeal,
to ſerve God day and night.
Our weakneſs ſtrengthen and confirm
(for, Lord, thou know'ſt us frail)
That neither devil, world, nor fleſh
againſt us may prevail.

Put

The Conſecration

Put back our enemies far from us,
and help us to obtain
Peace in our hearts with God and man,
(the beſt, the trueſt gain;)
And grant that thou being, O Lord,
our leader and our guide,
We may eſcape the ſnares of ſin,
and never from thee ſlide.
Such meaſures of thy powerful grace,
grant, Lord, to us, we pray,
That thou may'ſt be our Comforter
at the laſt dreadful day.
Of ſtrife and of diſſenſion
diſſolve, O Lord, the bands,
And knit the knots of peace and love
throughout all Chriſtian Lands.
Grant us the grace that we may know
the Father of all might,
That we of his beloved Son
may gain the bliſsful ſight,
And that we may with perfect faith
ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Perſons three.
To God the Father, laud and praiſe,
and to his bleſſed Son,
And to the holy Spirit of grace,
Co-equal three in one.
And pray we that our only Lord
would pleaſe his Spirit to ſend
On all that ſhall profeſs his Name,
from hence to the worlds end.

Amen.

¶ That ended, the Archbiſhop ſhall ſay,

Lord, hear our prayer.

Anſwer.

And let our cry come unto thee.

Archbiſhop.

and

# of Biſhops.

Archbiſhop.

Let us pray.

ALmighty God, and moſt merciful Father, Who of thine infinite goodneſs haſt given thy only and dearly beloved Son Jeſus Chriſt, to be our Redéemer, and the author of everlaſting life; Who after that he had made perfect our Redemption by his death, and was aſcended into heaven, poured down abundantly his gifts upon men, making ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors, to the edifying and making perfect his Church; Grant, We beſéech thée, to this thy Servant ſuch grace, that he may evermore be ready to ſpread abroad thy Goſpel, the glad tidings of reconciliation With thée, and uſe the Authority given him, not to deſtruction, but to ſalvation; not to hurt, but to help; ſo that as a Wiſe and faithful ſervant, giving to thy Family their portion in due ſeaſon, he may at laſt be received into everlaſting joy, through Jeſus Chriſt our Lord, Who With thée and the Holy Ghoſt liveth and reigneth one God, World Without end. Amen.

¶ Then the Archbiſhop and Biſhops preſent, ſhall lay their Hands upon the Head of the Elected Biſhop, kneeling before them upon his Knees, the Archbiſhop ſaying,

REceive the Holy Ghoſt, for the Office and Work of a Biſhop in the Church of God, now committed unto thée by the Impoſition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen. And remember that thou ſtir up the grace of God which is given thée by this Impoſition of our hands: For God hath not given us the ſpirit of fear, but of power, and love, and ſoberneſs.

¶ Then the Archbiſhop ſhall deliver him the Bible, ſaying,

GIve héed unto Reading, Exhortation, and Doctrine. Think upon the things contained in this Book. Be diligent in them, that the increaſe coming thereby may be manifeſt unto all men. Take héed unto thy ſelf, and to Doctrine, and be diligent in doing them: for by ſo doing, thou ſhalt both ſave thy ſelf, and them that hear thée. Be to the flock of Chriſt a ſhepherd, not a Wolf; féed them, devour them not. Hold up the Weak, heal the ſick, bind up the broken, bring again the outcaſts, ſéek the loſt. Be ſo merciful, that you be not too remiſs; ſo miniſter Diſcipline,

pline, that you forget not mercy: that When the chief Shepherd ſhall appear, you may receive the never-fading crown of glory, through Jeſus Chriſt our Lord. Amen.

¶ Then the Archbiſhop ſhall proceed in the Communion-Service; with whom the new Conſecrated Biſhop (with others) ſhall alſo Communicate.

¶ And for the laſt Collect, immediately before the Benediction, ſhall be ſaid theſe Prayers.

ALmoſt merciful Father, We beſeech thee to ſend down upon this thy Servant thy heavenly bleſſing, and ſo endue him With thy holy Spirit, that he Preaching thy Word, may not only be earneſt to reprove, beſeech and rebuke With all patience and doctrine; but alſo may be to ſuch as believe, a Wholſom example in Word, in converſation, in love, in faith, in chaſtity, and in purity; that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord the righteous Judge, Who liveth and reigneth one God With the Father, and the Holy Ghoſt, World Without end. Amen.

PRevent us, O Lord, in all our doings With thy moſt gracious favour, and further us With thy continual help; that in all our Works begun, continued, and ended in thee, We may glorifie thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. Amen.

THe peace of God Which paſſeth all underſtanding, keep your hearts and minds in the knoWledge and love of God, and of his Son Jeſus Chriſt our Lord. And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain With you alWays. Amen.

5 MA 58

FINIS.

A

Form of Prayer

With Thankſgiving, to be uſed yearly upon the Fifth Day of *NOVEMBER.*

A

Form of Prayer

With Faſting, to be uſed yearly upon the Thirtieth Day of *JANUARY.*

A

Form of Prayer

With Thankſgiving, to be uſed yearly upon the Nine and twentieth Day of *MAY.*

A Form of Prayer with

Thankſgiving, to be uſed Yearly upon the Fifth Day of *November*; For the happy Deliverance of King *James* I. and the Three Eſtates of *England*, from the moſt Traiterous and Bloody intended Maſſacre by Gun-powder: And alſo for the happy Arrival of His late Majeſty, on this Day, for the Deliverance of our Church and Nation.

¶ The Service ſhall be the ſame with the uſual Office for Holy-days in all things; Except where it is hereafter otherwiſe appointed.

¶ If this Day ſhall happen to be Sunday, only the Collect proper for that Sunday ſhall be added to this Office in its place.

¶ Morning Prayer ſhall begin with theſe Sentences.

Pſal. ciii. 8. THE Lord is full of compaſſion and mercy: long-ſuffering, and of great goodneſs.

ver. 9. He will not alway be chiding: neither keepeth he his anger for ever.

ver. 10. He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

¶ Inſtead of *Venite exultemus*, ſhall this Hymn following be uſed, one Verſe by the Prieſt, and another by the Clerk and People.

Pſal. cvii. 1. O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

ver. 2. Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

cxxix. 1. Many a time have they fought againſt me from my youth up: may Iſrael now ſay.

ver. 2. Yea, many a time have they vexed me, from my youth up: but they have not prevailed againſt me.

xxxv. 7. They have privily laid their net to deſtroy me without a cauſe: yea, even without a cauſe have they made a pit for my ſoul.

lvii. 7. They have laid a net for my feet, and preſſed down my ſoul: they have digged a pit before me, and are fallen into the midſt of it themſelves.

cxlvii. 5. Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

ver. 6. The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

lxxx. 17. Let thy hand be upon the man of thy right hand: and upon the ſon of man whom thou madeſt ſo ſtrong for thine own ſelf.

ver. 18. And ſo will not we go back from thee: O let us live, and we ſhall call upon thy name.

Glory be to the Father, and to the Son: and to the holy Ghoſt
As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

¶ Proper Pſalms. LXIV. CXXIV. CXXV.

¶ Proper Leſſons. { The firſt, 2 Sam. XXII. *Te Deum.* The ſecond, Acts XXIII. *Jubilate.*

¶ In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the Queen,

Prieſt. O Lord, ſave the [redacted].
People. Who putteth her truſt in thee.
Prieſt. Send her help from thy holy place.
People. And evermore mightily defend her.
Prieſt. Let her enemies have no advantage againſt her.
People. Let not the wicked approach to hurt her.

¶ Inſtead

Gunpowder Treason.

¶ Instead of the first Collect at Morning Prayer, shall these two be used.

ALmighty God, who hast in all ages shewed thy power and mercy in the miraculous & gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious Practices of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our late gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former Ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory in all Churches of the saints, from generation, to generation, through Jesus Christ our Lord. Amen.

ACcept also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hast afflicted us, and putting a new song into our mouths, by bringing his late Majesty upon this Day, for the deliverance of our Church and Nation from Popish Tyranny and Arbitrary Power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee give us such a lively and lasting sense of what thou didst then, and hast, since that time, done for us, that we may not grow secure and careless in our Obedience, by presuming upon thy great and undeserved Goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. Amen.

¶ In the end of the Litany, (which shall always this day be used) after the Collect [*We humbly beseech thee, O Father*, &c.] shall this be said which followeth.

ALmighty God and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our Enemies, by discovering and confounding their horrible and wicked Enterprize, plotted and intended this day to be executed against the King, and the whole State of England, for the subversion of the Government, and Religion established among us; And didst likewise upon this day wonderfully conduct thy servant our late King, and bring him safely into England, to preserve us from the late Attempts of our Enemies to bereave us of our Religion and Laws: We most humbly praise and magnifie thy most glorious Name, for thy unspeakable goodness towards us, expressed in both these Acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: for our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our Enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith and love, fruitful in all holy obedience, that thou mayst still continue thy favour with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake Jesus Christ our only Mediator and Advocate. Amen.

¶ Instead of the Prayer [*In time of War and Tumults*] shall be used this Prayer following.

ALord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign [illegible], and all that are put in Authority under him, with Judgment and Justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction;

that they may never prevail against us, or triumph in the ruin of thy Church among us: But that our gracious Sovereign and [redacted] Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy Congregation, through Jesus Christ our Lord. Amen.

¶ In the Communion Service, instead of the Collect for the day, shall this which followeth be used.

ETernal God, and our most mighty protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowleging thy power, wisdom and goodness in preserving the King, and the three Estates of England assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this day again memorable, by a fresh instance of thy loving kindness towards us. We bless thee for giving his late Majesty a safe arrival here, and for making all Opposition fall before him, till he became our King and Governor. We beseech thee to Protect and Defend the [redacted] and all the Royal Family, from all Treasons and Conspiracies; preserve [redacted] in thy faith, fear and love; prosper [redacted] Reign with long happiness here on earth; and crown [redacted] with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. Amen.

The Epistle. Rom. xiii. 1.

LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Luke. ix. 51.

ANd it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entred into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

¶ After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.

¶ This Sentence is to be read at the Offertory.

WHatsoever ye would that men should do to you, do even so to them; for this is the law and the prophets. S. Matt. 7. 12.

¶ After the Prayer for the Church Militant, this following Prayer is to be used.

GOd, whose Name is excellent in all the earth, and thy Glory above the heavens; who on this day didst miraculously preserve our Church and State from the secret Contrivance and hellish Malice of Popish Conspirators; and on this day also didst begin to give us a mighty deliverance from the open Tyranny and Oppression of the same cruel and blood-thirsty Enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving kindness to our Church and Nation in the preservation of our Religion and Liberties. And we humbly pray, that the devout Sense of this thy repeated Mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious Sovereign [redacted], and a spirit of fervent zeal for our holy Religion, which now again thou hast so wonderfully Rescued and Established a Blessing to us and our Posterity. And this we beg for Jesus Christ his sake. Amen.

A Form

A Form of Prayer with Faſting, to be us'd Yearly upon the Thirtieth of *January*, being the Day of the Martyrdom of the Bleſſed King *CHARLES* the Firſt: To Implore the Mercy of God, That neither the Guilt of that Sacred and Innocent Blood, nor thoſe other Sins, by which God was provoked to deliver up both us, and our King into the hands of cruel and unreaſonable Men, may at any time hereafter be viſited upon us, or our Poſterity.

¶ If this Day ſhall happen to be Sunday, this Form of Prayer ſhall be uſed, and the Faſt kept the next Day following. And upon the Lords Day next before the Day to be kept, at Morning Prayer immediately after the Nicene Creed, Notice ſhall be given for the due obſervation of the ſaid Day.
¶ The Service on the Day ſhall be the ſame with the uſual Office for Holy-days in all things: Except where it is in this Office otherwiſe appointed.

The Order for Morning Prayer.

¶ He that Miniſtreth, ſhall begin with one or more of theſe Sentences.

TO the Lord our God belong mercies and forgivenesſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he ſet before us. Dan. 9. 9, 10.

Correct us, O Lord, but with Judgment; not in thine anger: leſt thou bring us to nothing. Jer. 10. 24.

Enter not into Judgment with thy ſervants, O Lord: for in thy ſight ſhall no man living be juſtified. Pſal. 143. 2.

¶ Inſtead of *Venite, exultemus*, the Hymn following ſhall be ſaid or ſung; one Verſe by the Prieſt, another by the Clerk and People.

RIghteous art thou, O Lord: and juſt are thy Judgments! Pſal. 119. 137.

R Thou art juſt, O Lord, in all that is brought upon us: for thou haſt done right, but we have done wickedly. Neh. 9. 33.

R Nevertheleſs my feet were almoſt gone: my treadings had well nigh ſlipt. Pſal. 73. 2.

For why? I was grieved at the wicked: I did alſo ſee the ungodly in ſuch proſperity. ver. 3.

The people ſtood up, and the rulers took counſel together: againſt the Lord and againſt his anointed. Pſal. 2. 2.

They caſt their heads together with one conſent: and were confederate againſt him. Pſal. 83. 5.

He heard the blaſphemy of the multitude, and fear was on every ſide: while they conſpir'd together againſt him, to take away his life. Pſal. 31. 13.

They ſpoke againſt him with falſe tongues, and compaſt him about with words of hatred: and fought againſt him without a cauſe. Pſal. 109. 2.

Yea, his own familiar friends whom he truſted: they that eat of his bread, laid great wait for him. Pſal. 41. 9.

They rewarded him evil for good: to the great diſcomfort of his ſoul. Pſal. 35. 12.

They took their counſel together, ſaying, God hath forſaken him: perſecute him, and take him, for there is none to deliver him. Pſal. 71. 9.

The breath of our noſtrils, the anointed of the Lord was taken in their pits: of whom we ſaid, Under his ſhadow we ſhall be ſafe. Lam. 4. 20.

The adverſary and the enemy enter'd into the gates of Jeruſalem: ſaying, When ſhall he die, and his name periſh? ver. 12. Pſal. 41. 5.

Let the Sentence of guiltineſs proceed againſt him: and now that he lieth, let him riſe up no more. ver. 8.

Falſe witneſſes alſo did riſe up againſt him: they laid to his charge, things that he knew not. Pſal. 35. 11.

King Charles Martyr.

Lam. 4. 13. For the ſins of the people, and the iniquities of the prieſts: they ſhed the bloud of the juſt in the midſt of Jeruſalem.

Gen. 49. 6. **O my ſoul, come not thou into their ſecret; unto their aſſembly, mine honour, be not thou united: for in their anger they ſlew a man.**

Pſal. 80. 17. Even the man of thy right hand: the Son of man, whom thou hadſt made ſo ſtrong for thine own ſelf.

Wiſdom 3. 2. **In the ſight of the unwiſe he ſeemed to die: and his departure was taken for miſery.**

Wiſd. 5. 4. & 3. 3. They fools counted his life madneſs, and his end to be without honour: But he is in peace.

Wiſdom. 3. 4. **For though he was puniſhed in the ſight of men: yet was his hope full of immortality.**

Wiſdom. 5. 5. How is he numbred with the children of God: and his lot is among the ſaints!

Pſ. 94. 1. Pſ. 51. 18. **But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth: be favourable and gracious unto Sion.**

Deut. 21. 8. Be merciful O Lord, unto thy people, whom thou haſt redeemed: and lay not innocen bloud to our charge.

Pſal. 26. 9. **O ſhut not up our ſouls with ſinners: nor our lives with the bloud-thirſty.**

Pſal. 51. 14. Deliver us from bloud-guiltineſs, O God, thou that art the God of our ſalvation: and our tongues ſhall ſing of thy righteouſneſs.

Pſal. 5. 4. **For thou art the God, that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.**

ver. 6. Thou wilt deſtroy them that ſpeak leaſing: the Lord abhors both the bloud-thirſty, and deceitful man.

Pſal. 73. 18. **O how ſuddenly do they conſume: periſh, and come to a fearful end!**

ver. 19. Yea, even like as a dream, when one awaketh: ſo didſt thou make their image to vaniſh out of the city.

Apoc. 15. 3. **Great and marvellous are thy works, O Lord God Almighty: juſt, and true are thy ways, O King of ſaints!**

Pſal. 119. 137. Righteous art thou, O Lord: and juſt are thy judgments!

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Proper Pſalms. IX, X, XI.

¶ Proper Leſſons. { The Firſt. 2 Sam. I.
The Second, S. Matth. XXVII.

¶ Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two, which next follow be uſed.

O Moſt mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy diſpleaſure didſt ſuffer the life of our late gracious Sovereign King Charles **the Firſt to be (as) this day taken away by the hands of cruel and bloudy men: We thy ſinful creatures here aſſembled before thee, do, in the behalf of all the people of this land, humbly confeſs, that they were the crying ſins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makeſt inquiſition for bloud, lay not the guilt of this innocent bloud (the ſhedding whereof nothing but the bloud of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us, or our poſterity. Be merciful, O Lord, be merciful unto thy people, whom thou haſt redeemed; and be not angry with us for ever: But pardon us for thy mercies ſake, through the merits of thy Son Jeſus Chriſt our Lord.** Amen.

BLeſſed Lord, in whoſe ſight the death of thy ſaints is precious; We magnifie thy Name for thine abundant grace beſtowed on our late Martyr'd Sovereign; by which he was enabled ſo cheerfully to follow the ſteps of his bleſſed Maſter and Saviour, in a conſtant meek ſuffering of all barbarous indignities, and at laſt reſiſting unto bloud; and even then according to the ſame pattern, praying for his murderers. Let his memory, O Lord, be ever bleſſed among us; that we may follow the example of his courage and conſtancy, his meekneſs, and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous bloud, and thy mercy glorified in the forgiveneſs of our ſins; and all for Jeſus Chriſt his ſake our only Mediatour and Advocate. Amen.

¶ In

King Charles Martyr.

¶ In the end of the Litany (which ſhall always on this day be uſed) immediately after the Collect, [**We humbly beſeech thee, O Father,** &c.] the three Collects next following are to be read.

O Lord, we beſeech thee mercifully hear our prayers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. Amen.

MOſt mighty God, and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that he ſhould rather turn from his ſin and be ſaved; Mercifully forgive us our treſpaſſes; receive and comfort us, who are grieved and wearied with the burden of our ſins. Thy property is always to have mercy; to thee only it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people, whom thou haſt redeemed; enter not into judgment with thy ſervants, who are vile earth and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults; and ſo make haſte to help us in this world, that we may ever live with thee in the world to come, through Jeſus Chriſt our Lord. Amen.

TUrn thou us, O good Lord, and ſo ſhall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, faſting and praying. For thou art a merciful God, Full of compaſſion, Long-ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, And in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not thine heritage be brought to confuſion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy bleſſed Son Jeſus Chriſt our Lord. Amen.

¶ In the Communion-Service after the Prayer for the [illegible], [**Almighty God whoſe kingdom is everlaſting,** &c.], inſtead of the Collect for the day, ſhall theſe two be uſed.

O moſt mighty God, &c.
Bleſſed Lord, in whoſe ſight, &c. } As in the Morning Prayer.

The Epiſtle. 1 S. Pet. 2. 13.

SUbmit your ſelves to every ordinance of man for the Lords ſake; whether it be to the King as ſupream; or unto governours, as unto them that are ſent by him, for the puniſhment of evil doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for conſcience toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth.

The Goſpel. S. Matth. 21. 33.

THere was a certain Houſhoulder which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a towre, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, more then the firſt: and they did unto them likewiſe. But laſt of all he ſent unto them his ſon, ſaying, They will Reverence my Son. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the lord therefore of the vineyard cometh, what will he do unto

those

those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ After the Nicene Creed, shall be read instead of the Sermon for that day, The First and Second parts of the Homily against Disobedience, and wilful Rebellion, set forth by Authority; Or the Minister who Officiates, shall preach a Sermon of his own composing upon the same Argument.

¶ In the Offertory shall this Sentence be read.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Matth. 7. 12.

¶ After the Prayer [**For the whole state of Christs Church, &c.**] these two Collects following shall be used.

O Lord, our heavenly Father, who didst not punish us, as our sins have deserved, but hast in the midst of judgment remembred mercy; We acknowledge it thine especial favour that though for our many and great provocations, thou didst suffer thine anointed blessed King Charles the First (as) this day to fall into the hands of violent, and bloud-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted heir of his Crowns, our then gracious Sovereign King Charles the Second from his bloudy enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and didst bring him back in thy good appointed time, to sit upon the throne of his Father; and together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble thanks from the bottom of our hearts; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign, [illegible], a long, and a happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. Amen.

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Order for Evening Prayer.

¶ The Hymn appointed to be used at Morning Prayer instead of *Venite, exultemus*, shall here also be used before the proper Psalms.

Righteous art thou, O Lord, &c.

¶ Proper Psalms. LXXIX, XCIV, LXXXV.

¶ Proper Lessons. { The First, Jer. 12. *or* Dan. 9. *to* v. 22. / The Second, Heb. 11. 32; *and* 12. *to* v. 7.

¶ Instead of the first Collect at Evening Prayer, shall these two which next follow be used.

O Blessed Lord God, who by thy wisdom not only guidest, and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial, as this day, to imbrue their hands in the bloud of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our sins against thee. For which we do therefore here humble our selves before thee; imploring thy mercy for the pardon of them all; and that thou wouldest deliver this Nation from bloud-guiltiness, (that of this day especially) and turn from us and our posterity all those judgments which we by our sins have deserved: Grant this for the all-sufficient merits of thy Son our Saviour Jesus Christ. Amen.

BLessed God, just and powerful, who didst permit thy dear Servant, our late dread Sovereign King Charles the First, to be, as upon this day, given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horrour and astonish-

ſtoniſhment; yet do we muſt gratefully commemorate the glories of thy grace which then ſhined forth in thine Anointed; whom thou wert pleas'd, even at the hour of death to endue with an eminent meaſure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didſt ſuffer them to proceed to ſuch an height of violence, as to kill him, and to take poſſeſſion of his Throne; yet didſt thou in great mercy preſerve his Son, whoſe right it was, and at length by a wonderful providence bring him back, and ſet him thereon, to reſtore thy true Religion, and to ſettle peace amongſt us: For which we glorifie thy Name, through Jeſus Chriſt our bleſſed Saviour. Amen.

¶ Immediately after the Collect [*Lighten our darkneſs* &c.] ſhall theſe three next following be uſed.

O Lord, we beſeech thee, &c.
O moſt mighty God, and merciful Father, &c. } As before at Morning Prayer.
Turn thou us, O good Lord, and ſo &c.

¶ Immediately before the Prayer of St. *Chryſoſtom*, ſhall this Collect, which next followeth be uſed.

ALmighty and everlaſting God, whoſe righteouſneſs is like the ſtrong mountains, and thy judgments like the great deep; and who by that barbarous murder as upon this day committed upon the Sacred Perſon of thine Anointed, haſt taught us, that neither the greateſt of Kings, nor the beſt of men are more ſecure from violence then from natural death: Teach us alſo hereby ſo to number our days, that we may apply our hearts unto wiſdom. And grant that neither the ſplendour of any thing that is great, nor the conceit of any thing that is good in us, may any ways withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes: but that according to the example of this thy bleſſed Martyr, we may preſs forward toward the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity and conſtant perſeverance unto the end; And all this for thy Son our Lord Jeſus Chriſt his ſake: To whom with thee and the holy Ghoſt, be all honour and glory, world without end. Amen.

A Form of Prayer with Thankſgiving to Almighty God, For having put an end to the Great Rebellion by the Reſtitution of the King and Royal Family, and the Reſtauration of the Government after many Years Interruption: Which unſpeakable Mercies were wonderfully compleated upon the Twenty ninth of *May*, in the Year 1660. And in memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept holy.

¶ THe Act of Parliament made in the Twelfth, and confirmed in the Thirteenth Year of King *Charles* the ſecond, for the obſervation of the Twenty ninth day of *May* yearly, as a Day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed on the Lords Day next before every ſuch Twenty ninth of *May*, and notice to be given for the due obſervation of the ſaid Day.

¶ The Service ſhall be the ſame with the uſual office for Holy-days; except where it is in this Office otherwiſe appointed.

¶ If this day ſhall happen to be *Aſcenſion-day*, or *Whitſunday*, the Collects of this Office are to be added to the Offices of thoſe Feſtivals in their proper places; And if *Munday* or *Tueſday* in *Whitſun-Week* or *Trinity Sunday*, the proper Pſalms here appointed for this Day, inſtead of thoſe of ordinary courſe, ſhall be alſo uſed, and the Collects added as before; and in all theſe caſes the reſt of this Office ſhall be omitted: but if it ſhall happen to be any other *Sunday*, this whole Office ſhall be uſed, as it followeth, entirely. And what Feſtival ſoever ſhall happen to fall upon this ſolemn Day of Thankſgiving, the following Hymn apointed inſtead of *Venite exultemus*, ſhall be conſtantly uſed.

¶ Morn-

The Kings Return.

¶ Morning Prayer ſhall begin with theſe Sentences.

Dan. 9. 9, 10. TO the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he ſet before us.

Lam. 3. 22. It is of the Lords mercies that we were not conſumed: becauſe his compaſſions fail not.

¶ Inſtead of *Venite exultemus*, ſhall be ſaid or ſung this Hymn following; the one Verſe by the Prieſt, and another by the Clerk and People.

Pſal. 89. 1. MY ſong ſhall be always of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing forth his truth from one generation to another.

Pſal. 111. 4. The merciful and gracious Lord hath ſo done his marvellous works: that they ought to be had in remembrance.

Pſal. 106. 2. Who can expreſs the noble acts of the Lord: or ſhew forth all his praiſe?

Pſal. 111. 2. The works of the Lord are great: ſought out of all them that have pleaſure therein.

Pſal 147. 6. The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

Pſal. 103. 6. The Lord executeth righteouſneſs, and judgment: for all them that are oppreſſed with wrong.

ver. 9. For he will not always be chiding: neither keepeth he his anger for ever.

ver. 10. He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſs.

Pſal. 103. 11. For look how high the heaven is in compariſon of the earth: ſo great is his mercy toward them that fear him.

ver. 13. Yea, like as a father pitieth his own children: even ſo is the Lord merciful unto them that fear him.

Pſal. 66. 9. Thou, O God, haſt proved us: thou alſo haſt tried us, even as ſilver is tried.

ver. 11. Thou ſufferedſt men to ride over our heads, we went through fire and water: but thou haſt brought us out into a wealthy place.

Pſal. 71. 18. Oh, how great troubles and adverſities haſt thou ſhewed us! and yet didſt thou turn and refreſh us: yea, and broughteſt us, from the deep of the earth again.

Pſ. 136. 23, 24. Thou didſt remember us in our low eſtate, and redeem us from our enemies: for thy mercy endureth for ever.

Pſal. 85. 1. Lord, thou art become gracious unto thy land: thou haſt turned away the captivity of Jacob.

Pſal. 59. 10. God hath ſhewed us his goodneſs plenteouſly: and God hath let us ſee our deſire upon our enemies.

Pſal. 20. 8. They are brought down and fallen: but we are riſen and ſtand upright.

Pſal. 36. 12. There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

Pſal. 115. 12. The Lord hath been mindful of us, and he ſhall bleſs us: even he ſhall bleſs the houſe of Iſrael, he ſhall bleſs the houſe of Aaron.

ver. 13. He ſhall bleſs them that fear the Lord: both ſmall and great.

Pſal. 107. 21. O that men would therefore praiſe the Lord for his goodneſs: and declare the wonders that he doth for the children of men.

ver. 22. That they would offer unto him the ſacrifice of thankſgiving: and tell out his works with gladneſs.

Pſal. 78. 4. And not hide them from the children of the generations to come: but ſhew the honour of the Lord, his mighty and wonderful works that he hath done.

ver. 6, 9. That our poſterity may alſo know them, and the children that are yet unborn: and not be as their forefathers, a faithleſs and ſtubborn generation.

Pſal. 68. 26. Give thanks, O Iſrael, unto God the Lord, in the congregations: from the ground of the heart.

ver. 19. Praiſed be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

O let

The Kings Return.

O let the wickedneſs of the wicked come to an end: but eſtabliſh thou the righteous. Pſal. 7. 9.

Let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as love thy ſalvation, ſay always, The Lord be praiſed. Pſal. 40. 19.

Glory be to the Father, and to the Son: and to the holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Proper Pſalms. CXXIV. CXXVI. CXXIX. CXVIII.

¶ Proper Leſſons. { The Firſt, 2 Sam. 19. *ver.* 9. *or* Numb. 15.
Te Deum.
The Second, the Epiſtle of St. Jude, *Jubilate Deo.*

¶ The Suffrages next after the Creed ſhall ſtand thus.

Prieſt. O Lord, ſhew thy mercy upon us.
Anſwer. And grant us thy ſalvation.
Prieſt. O Lord, ſave the [redacted].
Anſwer. Who putteth her truſt in thee.
Prieſt. Send her help from thy holy place.
Anſwer. And evermore mightily defend her.
Prieſt. Let her enemies have no advantage againſt her.
Anſwer. Let not the wicked approach to hurt her.
Prieſt. Endue thy Miniſters with righteouſneſs.
Anſwer. And make thy choſen people joyful.
Prieſt. Give peace in our time, O Lord.
Anſwer. Becauſe there is none other that fighteth for us, but only thou, O God.
Prieſt. Be unto us, O Lord, a ſtrong tower,
Anſwer. From the face of our enemies.
Prieſt. O Lord, hear our prayer.
Anſwer. And let our cry come unto thee.

¶ Inſtead of the firſt Collect at Morning Prayer, ſhall theſe two which follow be uſed.

ALmighty God, who art a ſtrong Tower of Defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thanks for the wonderful deliverance of theſe kingdoms from the Great Rebellion, and all the Miſeries and Oppreſſions conſequent thereupon, under which they had ſo long groaned. We acknowledge it thy Goodneſs, that we were not utterly delivered over as a prey unto them: Beſeeching thee ſtill to continue ſuch thy mercies towards us; that all the world may know, that thou art our Saviour and mighty Deliverer, through Jeſus Chriſt our Lord. Amen.

O Lord God of our Salvation, who haſt been exceedingly gracious unto this land, and by thy miraculous providence didſt deliver us out of our miſerable confuſions, by reſtoring to us, and to his own juſt and undoubted Rights, our then moſt gracious Sovereign Lord, thy Servant King Charles the Second, (notwithſtanding all the power and malice of his enemies) and by placing him in the Throne of theſe Kingdoms; thereby reſtoring alſo unto us the publick and free profeſſion of thy true Religion and Worſhip, together with our former peace and proſperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulneſs, to acknowledge thine unſpeakable goodneſs herein, as upon this day, ſhewed unto us, and to offer up our ſacrifice of praiſe for the ſame, unto thy great and glorious Name; humbly beſeeching thee to accept this our unfeigned though unworthy Oblation of our ſelves: vowing all holy obedience in thought, word and work unto thy Divine Majeſty; and promiſing in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now ſet over us, and to [redacted] Heirs after [redacted]: Whom we beſeech thee to bleſs with all increaſe of Grace, Honour and Happineſs in this World, and to crown her with Immortality and Glory in the World to come, for Jeſus Chriſt his ſake, our only Lord and Saviour. Amen.

¶ In

The Kings Return.

¶ In the end of the Litany (which ſhall always this Day be uſed) after the Collect [We humbly beſeech thee, O Father, &c.] ſhall this be ſaid which next followeth.

ALmighty God, who haſt in all ages ſhewed forth thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, profeſſing thy holy and eternal truth, from the malicious Conſpiracies, and wicked Practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praiſe, as for thy many great and publick Mercies, ſo eſpecially for that ſignal and wonderful Deliverance by thy wiſe and good Providence, as upon this day, compleated and vouchſafed to our then moſt gracious Sovereign King Charles the Second, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Uſurpation and Tyranny of ungodly and cruel men, and from the ſad Confuſions and Ruin thereupon enſuing. From all theſe, O gracious and merciful Lord God, not our merit, but thy Mercy; not our foreſight, but thy Providence; Not our own arm, but thy right hand, and thine arm, and the light of thy countenance did reſcue and deliver us; even becauſe thou hadſt a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be aſcribed all honour, glory and praiſe, with moſt humble and hearty thanks, in all Churches of the ſaints: even ſo, bleſſed be the Lord our God, who alone doth wondrous things; And bleſſed be the Name of his Majeſty for ever, through Jeſus Chriſt our Lord and Saviour. Amen.

¶ In the Communion-Service immediately before the reading of the Epiſtle ſhall theſe two Collects be uſed, in ſtead of the Collect for the [illegible] and the Collect of the day.

ALmighty God, who, &c. } As before in Morning Prayer.
O Lord God of our, &c. }

The Epiſtle. 1 S. Pet. 2. [illegible]

BEarly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation. Submit your ſelves to every ordinance of man for the Lords ſake: whether it be to the King as ſupreme; or unto governors, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: as free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Goſpel. S. Matth. 22. 16.

AND they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Ceſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Ceſars. Then ſaith he unto them, Render therefore unto Ceſar, the things which are Ceſars: and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

¶ In the Offertory ſhall this Sentence be read.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. S. Matt. 7. 21.

¶ After

The Kings Return.

¶ After the Prayer [For the whole state of Christs Church, &c.] this Collect following shall be used.

ALmighty God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked Designs of those traiterous, heady and high-minded men, who under the pretence of Religion, and thy most holy Name, had contrived, and well nigh effected the utter destruction of this Church and Kingdom: As we do this day most heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious goodness already vouchsafed to us; so we most humbly beseech thee to continue thy grace and favour towards us, hiding and covering us under the shadow of thy wings, that no such dismal calamity may ever again fall upon us. To this end send forth thy light and thy truth, for the discovery of these depths of Satan, this mystery of iniquity. Infatuate and defeat all the secret counsels of the ungodly. Abate their pride, asswage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign [illegible], and all that are put in authority under [illegible], with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruine of the Monarchy and thy Church among us. Protect and defend our Sovereign [illegible], with the whole Royal Family, from all Treasons and Conspiracies. Be unto [illegible] an helmet of Salvation, and a strong tower of defence against the face of all [illegible] enemies. As for those that are implacable, clothe them with shame and confusion, but upon [illegible] self and [illegible] posterity let the Crown for ever flourish. So we that are thy people and the sheep of thy pasture shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom with thee, O Father, and God the holy Ghost, be glory in the Church throughout all ages, world without end. Amen.

Printed to the Book of Common Prayer, and Liturgy of the Church of England, to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colledges and Halls within both Our Universities, and of Our Colledges of Eaton and Winchester, and in all Parish Churches and Chapels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at Whitehall the Sixth Day of October, 1692. In the Fourth Year of Our Reign.

FINIS.

MARIE R.

OUr Will and Pleaſure is, That theſe Three Forms of Prayer, and Service made for the Fifth of *November*, the Thirtieth of *January*, and the Twenty ninth of *May*, be forthwith Printed and Publiſhed, and for the future annexed to the Book of Common Prayer, and Liturgy of the Church of *England*, to be uſed yearly on the ſaid Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colledges and Halls within both Our Univerſities, and of Our Colledges of *Eaton* and *Winchester*, and in all Pariſh-Churches and Chapels within Our Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*.

Given at Our Court at Whitehall *the Sixth Day of* October, 1692. *In the Fourth Year of Our Reign.*

By Her Majeſties Command.

Nottingham.

A Form of Prayer with Thankſgiving to Almighty God; to be Uſed in all Churches and Chapels within this Realm, every Year upon the Eighth Day of *March:* Being the Day on which Her Majeſty began Her Happy Reign.

¶ The Service ſhall be the ſame with the uſual Office for Holy-days in all things; Except where it is in this Office otherwiſe appointed.

¶ If this Day ſhall happen to be Sunday, the Proper Office for that Sunday ſhall be wholly omitted, and this uſed inſtead of it: But however it ſhall happen, there ſhall be Notice thereof given publickly in the Church the Sunday before.

¶ Morning Prayer ſhall begin with theſe Sentences.

I Exhort that firſt of all, Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men: For Kings, and all that are in Authority; That we may lead a quiet, and peaceable life in all Godlineſs, and Honeſty: For this is good and acceptable unto God our Saviour. 1 Tim. 2. 1, 2, 3.

If we ſay that we have no ſin, we deceive our ſelves, and the Truth is not in us; But if we confeſs our ſins, he is faithful, and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. 1 S. John 1. 8, 9.

¶ Inſtead of *Venite exultemus*, the Hymn following ſhall be ſaid, or ſung: One Verſe by the Prieſt, another by the Clerk and People.

O Lord our Governor: how excellent is thy Name in all the World! Pſal. 8. 1.

Lord, what is Man, that thou haſt ſuch reſpect unto him: or the Son of Man that thou ſo regardeſt him! Pſal. 144. 3.

Thou haſt made him little lower than the Angels: and thou crowneſt him with Glory, and Honour. Pſal. 8. 5.

Thou makeſt him to have Dominion over the Works of thine Hands: and thou haſt put all things in ſubjection under his Feet. Verſ. 6.

Behold, O God our Defender: and look upon the Face of thine Anointed. Pſal. 84. 9.

O hold thou up her Goings in thy Paths: that her Footſteps ſlip not. Pſal. 17. 5.

Grant the Queen a long Life: and make her glad with the Joy of thy Countenance. Pſal 61. 6. & 21. 6.

Let her dwell before thee for ever: O prepare thy loving Mercy and Faithfulneſs that they may preſerve her. Pſal. 61. 7.

In her time let the Righteous flouriſh: and let Peace be in all our Borders. Pſal. 72. 7. & 147. 14.

As for her Enemies, clothe them with Shame: but upon her ſelf let her Crown flouriſh. Pſal. 132. 19.

Bleſſed be the Lord God, even the God of Iſrael: which only doth wondrous things. Pſal. 72. 18.

And bleſſed be the Name of his Majeſty for ever: and all the Earth ſhall be filled with his Majeſty. Amen, Amen. Verſ. 19.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Proper Pſalms are, XX, XXI, CI.

¶ Proper Leſſons. The Firſt, Prov. VIII. beginning Ver. 13.
Te Deum.
The Second, Rom. XIII.
Jubilate Deo.

¶ The Suffrages next after the Creed, ſhall ſtand thus.

Prieſt. O Lord, ſhew thy mercy upon us.
Anſw. And grant us thy ſalvation.

A Form of Prayer

Prieſt. O Lord, ſave the Queen.
Anſw. Who putteth her truſt in thee.
Prieſt. Send her help from thy holy place.
Anſw. And evermore mightily defend her.
Prieſt. Let her enemies have no advantage againſt her.
Anſw. Let not the wicked approach to hurt her.
Prieſt. Endue thy Miniſters with righteouſneſs.
Anſw. And make thy choſen people joyful.
Prieſt. O Lord, ſave thy people.
Anſw. And bleſs thine inheritance.
Prieſt. Give peace in our time, O Lord.
Anſw. Becauſe there is none other that fighteth for us, but only thou, O God.
Prieſt. Be unto us, O Lord, a ſtrong tower,
Anſw. From the face of our enemies.
Prieſt. O Lord, hear our prayer,
Anſw. And let our cry come unto thee.

¶ Inſtead of the Firſt Collect at Morning Prayer, ſhall be uſed this following Collect of Thankſgiving for Her Majeſties Acceſſion to the Throne.

ALmighty God, who ruleſt over all the Kingdoms of the World, and diſpoſeſt of them according to thy good pleaſure; We yield thee unfeigned thanks, for that thou waſt pleaſed, as on this day, to place thy Servant our Sovereign Lady Queen ANNE upon the Throne of theſe Realms. Let thy wiſdom be her guide, and let thine arm ſtrengthen her, let juſtice, truth and holineſs, let peace and love, and all thoſe virtues that adorn the Chriſtian Profeſſion, flouriſh in her days; Direct all her Counſels and Endeavours to thy Glory, and the Welfare of her People; and give us Grace to obey her cheerfully and willingly for Conſcience ſake, that neither our ſinful paſſions, nor our private intereſts, may diſappoint her Cares for the Publick Good; let her always poſſeſs the Hearts of her People, that they may never be wanting in Honour to her Perſon, and Dutiful Submiſſion to her Authority, let her Reign be long and proſperous, and Crown her with immortality in the life to come, through Jeſus Chriſt our Lord. Amen.

¶ In the end of the Litany (which ſhall always be uſed upon this Day) after the Collect [*We humbly beſeech thee, O Father*, &c.] ſhall the following Prayer (for the Queen and Royal Family) be uſed.

O Lord our God, who upholdeſt and governeſt all things in heaven and earth, receive our humble Prayers, with our hearty Thankſgivings for our Sovereign Lady ANNE, as on this day, ſet over us by thy Grace and Providence to be our Queen, and ſo together with her bleſs Catherine the Queen-Dowager, the Princeſs Sophia, and the whole Royal Family, that they all ever truſting in thy goodneſs, protected by thy power, and crowned with thy gracious and endleſs favour, may continue before thee in health, peace, joy and honour, a long and happy life upon earth, and after death obtain everlaſting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Chriſt Jeſus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God, world without end. Amen.

¶ Then ſhall follow this Collect, for Gods Protection of the Queen againſt all her Enemies.

O Moſt gracious God, who haſt ſet thy Servant ANNE our Queen upon the Throne of her Anceſtors, we moſt humbly beſeech thee to protect her on the ſame from all the Dangers to which ſhe may be expoſed; Do thou weaken the hands, blaſt the deſigns, and defeat the enterpriſes of all her Enemies, that no ſecret Conſpiracies, nor open Violences may diſquiet her Reign; but that being ſafely kept under the ſhadow of thy Wing, and ſupported by thy Power, ſhe may triumph over all Oppoſition, that ſo the world may acknow-

for the 8th of March.

acknowledge Thee to be her Defender and mighty Deliverer in all Difficulties and Adversities, through Jesus Christ our Lord. Amen.

¶ Then shall follow the Prayer, in the time of War and Tumults.

¶ Then the Prayer for the High Court of Parliament (if Sitting.)

¶ In the Communion-Service, immediately before the Reading of the Epistle, instead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as Supreme Governour of this Church.

ALmighty Lord, who hast called Christian Princes to the Defence of thy Faith, and hast made it their Duty to promote the Spiritual Welfare, together with the Temporal Interest of their People; We acknowledge with humble and thankful hearts thy great goodness to us, in setting thy Servant our most Gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly Graces that are requisite for so high a Trust; Let the work of thee her God prosper in her hands; Let her Eyes behold the Success of her Designs for the Service of thy True Religion established amongst us; And make her a blessed Instrument of protecting and advancing thy Truth where-ever it is Persecuted and Oppressed; Let Hypocrisie and Profaneness, Superstition and Idolatry, fly before her Face; Let not Heresies, and false Doctrines disturb the Peace of the Church, nor Schisms and causeless Divisions weaken it; but grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these Blessings may be continued to After-ages, make the Queen, we pray thee, an happy Mother of Children, who being Educated in thy true Faith and Fear, may happily Succeed her in the Government of these Kingdoms. So we that are thy People, and Sheep of thy Pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. Amen.

The Epistle. 1 S. Pet. II. 11.

BEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the Day of visitation. Submit your selves to every ordinance of man for the Lords sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. S. Matth. XXII. 16.

ANd they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars: and unto God the things that are Gods. When they heard these words, they marvelled, and left him, and went their way.

¶ After the *Nicene* Creed, shall follow the Sermon.

¶ In the Offertory shall this Sentence be read.

Godliness is great Riches, if a man be content with that he hath; for we brought nothing into the World, neither can we carry any thing out. 1 Tim. 6. 6, 7.

¶ After

A Form of Prayer, &c.

¶ After the Prayer [*For the whole ſtate of Chriſts Church*, &c.] theſe Collects following ſhall be uſed.

GRant, O Lord, we beſeech thee, that the courſe of this World may be ſo peaceably ordered by thy Governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through Jeſus Chriſt our Lord. Amen.

GRant, we beſeech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in asking; We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. Amen.

THE peace of God which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. Amen.

ANNE R. 5 MA 56

OUR Will and Pleaſure is, That this Form of Prayer with Thankſgiving for the Eighth Day of *March*, be forthwith Printed and Publiſhed, and be Uſed Yearly on the ſaid Day in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Univerſities, and of Our Colleges of *Eaton* and *Wincheſter*, and in all Pariſh-Churches and Chapels within Our Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*.

Given at Our Court at St. James's *the Seventh Day of* February, $170\frac{3}{4}$. *In the Second Year of Our Reign.*

By Her Majeſties Command,

Nottingham.